ADVICE

To an Only

CHILD:

OR,

Excellent Council

TO ALL

Young Perſons.

Containing,

The Summ and Subſtance of Experimental and Practical Divinity.

WRITTEN

By an Eminent and Judicious Divine, for the Private Uſe of an only Child, now made Publick for the Benefit of all.

LONDON, Printed for *Tho. Parkhurſt*, at the *Bible* and *Three Crowns*, at the lower end of *Cheapſide*, near *Mercers* Chapel. 1693.

BIBLIOTHECA BODLEIANA

THE
Epistle to the Reader.

Christian Reader,

THIS precious Pearl of seasonable Advice providentially put first into my Hand, and now into thine, is of great worth, and the rate thereof is inhanced both from the worthiness of the Authour, and the necessity of the subject matter, the manner of handling it, and the great End and Design of it: The Authour was a Master in Israel, a Star of the first Magnitude, first placed in an high elevation to influence Candidates for the Ministry in the Academical Orb, thence translated by the Ministerial Function into an Ecclesiastical Station, where he was a burning and shining light, till Eclipsed with the rest of his ejected Brethren, but moved very regularly and profitably in a narrower and obscurer Sphear, till at last he disappeared to us, but shines bright in the Firmament of Glory: his exquisite pains, of the Scene, with his invincible Patience and Magnanimity would make a volume: his personal excellencies, as a Schollar, as a

Minister, as a Christian, were beyond the vulgar rate: and 'tis pity the World is blessed with no more of his learned labours, polished with his own hand, and squared by this Master Builder for adorning the House of God: but his Modesty concealed something of what our zeal for publick good hath here presented to the Reader in its naked dress as writ by his own Hand.

As for the Matter, it is those [Magnalia Dei,] *the Doctrine according to Godliness the weighty things of Law and Gospel, Covenanting with God, the Life of Faith, of Holiness, as in God's presence, acting of love to God, Christ, Universal Obedience, circumspect walking, dying daily, Repentance, delighting in God, and his Ways, thankfulness, Prayer, &c. you may find in this Treatise an excellent Encyclopœdia or Universal Scheme of Practical Divinity: couch't in a few words, in a plain method laid before the Eyes of the intelligent Reader.*

The manner of managing this useful tractate is pleasant and taking, and adds a peculiar Accent and Emphasis to it, such a smooth stile, such pat and proper similitudes, and delightful allusions, that it will chain the Readers Eye to proceed in reading, and may perhaps charm his affections to embrace

brace the contents thereof? It is as Apples of Gold in Pictures of Prov. 25. 11. *Silver*, i. e. *Golden Apples appearing through Net-work of Silver, or Pourtrayed on Silver Tables, very delightful, and grateful to the Eye, so may these words* * *fitly spoken be to Youth: and* (*as in the next verse*) *as an Earing of Gold, and Ornament of fine Gold, so may this wise Reprover be upon an obedient Ear: happy is the Teacher that mixeth pleasant and profitable.*

* Ibi. on the Wheel. v. 12.

The Design, (*I am sure*) *is high and noble, to plant Grace in young Persons, and to breed and feed a nursery of Plants of Renown, to stock the Church and World with a springing up generation, in the room of old trees transplanted into a better soil; that may fill up vacancies and do God service in after-times: Amongst the rest of* Solomons *sumptuous preparations of costly Ornaments for his pleasures, that was not the least which he mentions,* Eccles. 2. 6. *I made me pools of Water, to water therewith the Wood that bringeth forth Trees: this was an Artificial mean of nourishing Fruit-trees, in want of natural distillings of Rain from the Clouds, which sometimes was rare and scant: and 'tis worth observing, that the*

בְּרֵכָה Piscina à בָּרַךְ benedicit.

word rendered [Pools] is the same with Blessing in Hebrew either because in those hot Countreys they were esteemed great blessings, or because they were filled with Rain which is the great Blessing of God. Such Pools, as this small Treatise, are signal Blessings in themselves, may they be also seconded with the Heavenly Dew of Divine Benediction, what a Wood or Forrest of Fruit-bearing Trees may we see flourishing in the Orchard of Gods Church? It's true Men may do something, yet not all. The best humane cultivating bows the Trees but to an outward compliance, Divine Grace only plants them in Christ, and plants Grace in their Hearts. The Pupil Joash was hopeful whilest his Reverend Tutour Jehojada instructed [or besprinkled] him, but after his Death discovered the rottenness of his hypocritical Heart. God will demonstrate a vast difference, betwixt the Efficient cause and subordinate means, therefore some miscarry under Religious Education: but some prove well, to incourage Parents and Masters in their duty: Divine Benediction with paternal instruction hath done great things. Let Abraham command his Children,

2 Kin. 12. 2. 2 Chron. 24. 18, 22.

dren, God undertakes they shall keep the way of the Lord: The Rain also filleth the Pools, saith the Psalmist, Psal. 84 גַּם בְּרָכוֹת יַעְטֶה מוֹרֶה: Benedictionibus amicietur Doctor, or Benedictionem dabit Legislator, the Eternal Majesty will make their Pools of Water great Blessings to Men. Gen. 18. 19.

Did Parents Conscientiously in stru i Children, they would in Gods time discern the Blessed effects thereof: Reverend Mr. Baxter thinks, Religious Education would be so Blessed by God for Conversion, that publick Ministry would be chiefly useful for Edification: Tis true, Grace comes not by Succession, yet oft in Succession; the Covenant is with the Godly and their Seed; and surely it's not an insignificant Cypher: As God delights to run along the line of Gospel Covenant, so he usually blesseth his own Institutions with Gospel Grace: Let Parents do Duty, and leave their issue to God: Our Children have Souls as well as Bodies, both must be cared for, nature obligeth unto nurture, Grace regulates it, God alone makes it efficacious, Corrupt Nature leaves Children not a whit better, than a wild Asses Colt, an habit of Sinning makes them a wild Ass, Job 11. 12.

Jer. 2. 24. *used to the Wilderness, that snuffeth up the wind at her pleasure, in her occasion who can turn her away? Education must be as guide and bridle, to teach and tame these frolick Youths: But alas, most Parents cast the Reins in Childrens Necks, and leave them to their wanton ways, till at last they get the Bits between the Teeth, and kick off the Rider, and ramble in forbidden paths, till they are impounded in a Prison, or an Halter here, and in the Dungeon of Hell hereafter:* Solomon *saith, The Rod and Reproof give Wisdom, but a*

Prov 29. 15. *Child left to himself, bringeth his Mother to shame: Is not Crying here, better than Roaring in Eternal Torments? Even Heathen* Seneca *could say,* [Disciplina severa firmat ingenia, & apta reddit magnis conatibus] *is it not pitty such ingenious youths should be lost, for want of Instruction and Correction? Let Parents and Governours Tremble, lest the Blood of Relations Souls should lye at their Door, and both be Tormented for wilful neglects: Even Heathens had great care of Childrens Education, it was actionable in the Law-Courts among the* Romans *to neglect this, yea, if the Son was Debauched, the Father was fu-*

ed,

ed, since it was supposed the Sons Miscarriage was through the Fathers Default: But that might be a mistake: Yet God that sees all things, and whose Judgment is always according to truth, will Commence a Suit against, and Condemn the careless Parent: Lord, when will Parents have as much care of their Childrens Souls as Bodies? Yea, express as much tenderness to a Child, as to a Beast! You labour hard to provide for them Food and Rayment, to put them into callings, that they may live like Men in the World and are their Souls of no Worth? Is there not another World worth thinking of, looking after? Have you not many helps the Bible, Catechismes, good Books, Ministers to Move, Admonish and instruct you in training up your Children? Do you not promise to do this for them at their Baptism? Could you be content to see a Mastiff Dog drag away your Child, pull out his Entrals, & feed upon him, and not stir a foot, speak a word to rescue him? O miserable parents! O Cruel Tygers! Worse than Sea monsters, that draw out the Breasts, they give suck to their young ones, and have not you a word to speak, not a breath to breathe in Prayer, not a Hand to reach out to them, to pluck them Lam. 4. 3.

them from this Cerberus, this Dog of Hell? Oh where's Grace, yea, where is Nature! The Lord pitty these merciless Parents: For shame learn your Duty, and do it, and take this Book for an help.

And you that are Children, if Parents neglected their Duty, do not you neglect God and your Souls: They lookt no further than your Preferment in the World; but do you look after an Everlasting Happiness in the other World: Some commended Patricius, Augustines Father, for Educating his Son a Scholar, who became so Famous a Father in the Church; Alas said he, my Father sought only to make me a Rhetorician, not a Christian, for he was an Heathen: But whatever your Parents Trained you up for, Law or Physick, or a Trade, Study Christianity: If thy Parents were Carnal, Lament it, Act Faith in Christ, to get Guilt taken off thy Fathers House, and double thy Diligence for thy own Soul, and for thy Seed: If thy Parents were godly, devoted thee to God, set thee a good Example, instructed, prayed for thee: O make much of the Covenant of Parents, plead it, embrace it, and see thy Heart and Life be Squared by it: Else thy Priviledges will be a Testimony

against

against thee another Day: Ambrose Bishop of Millain tells us, that in the primitive times, a Stole or white Garment, was put upon the party Baptized; and the Minister said, take this white and immaculate Vestment, and see thou bring it forth without Spot at the Judgment Seat of Christ: Withal, he tells of one Elpidophorus being Baptized, afterwards proving a prophane Wretch, the Minister produced this Garment, saying, This Linnen shall accuse thee at Christs coming, which is witness of thy Apostacy: You young people, make a great account, that you were made Christians in Baptism, and indeed it stands in good stead in your Infant-State, by vertue of your Parents Covenant, but being grown up, you stand upon your own Legs, and must personally renew your Baptismal Covenant, or expect no benefit by it: Baptism will not save you, without the Answer of a good Conscience: The laver of Regeneration will not avail to Adult Persons, without the renewing of the Holy Ghost: You must be born again of water, and of the Spirit, or you cannot enter into the Kingdom of God: To which Austin Subscribes, saying [Nihil profuit Simoni Mago visibilis Baptismus cui Sanctificatio invisibilis desit] you know Simon Magus was in the Gall of Bitterness, and Bond of Iniquity, though he was Baptized: You are to thank God for External Priviledges, and Religious Education, they are Signal Mercies, not common to all; Bucholzer thankt God that he was Bred up under Melancthon, Mr. Whately under Mr. Dod, yea, a Plato, that he was Pupil to Socrates: But rest not here, be not satisfied except the unfeigned faith dwell in thee, also that was in thy pious Auncestors: Mind their Godly Examples, and do not contradict them: A King of Poland was wont to carry the Picture of his Renowned Father in a Plate of Gold about his Neck, when he went about any notable Exploit, kissing it, he said, God grant Imus do nothing Remissely

1 Pet. 3. 21.
Tit. 3. 5.
Joh. 3. 5.
Act. 8. 13. 22.
2 Tim 1. 5.

Heb. 6. 12. missly, as unworthy of so good a Father, so be you followers of them, who through Faith and Patience, do now inherit the promises, why be not content to be apish, imitators of their outward Acts, but see you have the same Spirit of Faith, Love, fear of God, Repentance, and new Obedience: Think you hear your Dying Parents charging you, (as Mr. Bolton did his Children) that none of you dare to meet them at the great Day, without a Wedding Garment: To this end, attend daily on a powerful Ministry, examine your Consciences by the Word of God, pray much in Secret, be Humble and Docible, Disdain not to learn Catechisms, watch against Occasions of Sin get into, and improve Christian Society, keep Conscience void of Offence towards God and Man: Read, Meditate on, labour to understand and practice Scripture Truths and Rules: Study to do all the good you can, and be useful in your Generation.

But I shall detain you no longer in the Porch, I humbly desire you to Read and Study this ensuing Treatise, which though short, is yet Pithy, Accurate, and Sententious, and will like a Clew, lead thee through the Labyrinths and Meanders of the World: Omit the reading of it, and thou art a loser, read it slightly, and thou gainest no good, contradict it at thy peril, these Sheets will rise up in Judgment against thee another Day: My earnest Prayer shall follow this and other Soul-helps, that the God of all Grace, would stamp his own Blessed Image on the Souls of our Rising Generation, awake their Consciences, inlighten their Minds, renew their Natures, subdue their Wills, raise their Affections to Heavenly Objects, that they may fill up our vacancies when our Heads are laid in the Silent Dust; and may see better Days, and have better Hearts, to improve all Occurrences to better purpose, than we that are now going off the Stage: And thus, good Reader, I take leave, wishing thee much Content and Advantage in perusing this sweet Posy of Spiritual Flowers, gathered out of the Scripture-Garden: As

Thy Soul-Friend, and Servant in Christ, O. H.

A

PARENTS

ADVICE to his

CHILD,

How to Live well.

The Introduction.

Daughter,

MY hearts desire and prayer to God for you is, that you might be saved, and thereupon I do Travel in Birth for you, till Christ be form'd in you: Wherefore (as *Paul*

wrote to *Philemon*) though I might be bold in Christ to enjoyn you, yet for Loves sake, I rather beseech you, being such a one as your Father the Aged, and a Servant of Jesus Christ. I beseech you (not, as he for an *One Simus*) but for your self, whom I have begotten, and O that I could say, had begotten again, though it were in my bonds! and so could in this respect further say in the words of that Apostle there, *Thou owest unto me even thine own self*; yea Daughter, let me have joy of you in the Lord, refresh my Bowels in the Lord, which you will do, if I may have confidence in your Obedience, that you will do what I say, which I may the more expect from you, sith the Counsel I here give you, is no other than what I have received from mine, and your Heavenly Father: and therefore I may say confidently of it, what was said of *Ahitophels*, that it is, as if one had inquired of the Oracles of God, for it is such, as I had from the Word of God, which

which is called the Oracles of God. And though I be your Father, yet I could willingly go down upon my knees to you, begging of you for your Souls ſake, that you would embrace it, which if you do, then bleſſed are you among Women: for God will guide you with his Counſel, and afterwards receive you to Glory. But if you refuſe it, you reject the Counſel of God againſt your ſelf, and this paper will riſe up in Judgement againſt you.

CHAP. I.

Of Covenanting with God in Christ.

1. IN the first place I do beseech you in the Bowels of a tender Father, and as you will answer the denyal of so reasonable a request at the Tribunal of God, before the Soveraign Judge of Men and Angels, that you would seriously, intirely, and unreservedly make an oblation of your self in Covenant, a solemn Dedication of all your faculties, both of Soul and Body, to God the Father, Son, and Holy Ghost, as your only God, Redeemer and Sanctifier, binding your self thereby to forsake that malicious Trinity, the World, the Flesh & the Devil. Resign up and make over your self wholly and intirely to the Lord, to the obedience of him. Subscribe to all his Laws, bid an utter defiance to all his enemies; outbrave all opposition, and Triumph over all in the Lord.

2. Here

2. Here let me remind you, that this is that which I ſolemnly Covenanted in your behalf, at your Baptiſm, and you being come to Age, are bound to perform, and make good, which if you ſhould not do, but recede from that engagement, I ſhould tremble to think, how ſad your caſe would be. Had you died in your Childhood as my other Children did, then you had reaped the benefit of the Covenant, according to the faith of your own Parents; but now you muſt ſtand or fall by your own faith, & ſincere conſent thereunto, as the Child while an Infant is carried in the Mothers or Nurſes Arms, but when grown up, muſt ſtand upon its own legs.

3. I intreat you therefore, I warn you, as a Father, do that firſt which muſt needs be done, and is of greateſt Importance, the moſt momentous concern, be ſure that your Soul be ſafe, and ſecure, as to its everlaſting condition; Act *Maries* part, by looking after the one thing neceſſary: and therefore get to be in Cove-

nant with God in Christ by your hearty consent thereunto: for this is the true condition, and certain evidence of your interest in the Covenant, your Title to all the rich Legacies thereof, as namely to God the Father, Son, and Holy Ghost, as your Reconciled God and Father, Redeemer and Sanctifier, and consequently to all the saving Blessings and Priviledges, both of the Kingdom of Grace and Glory, which are all couched therein. In the Covenant, God the Father consents, or enters into Bond, in the sight and presence of Angels and glorified Souls, to be our God, Jesus Christ to be our Saviour, and the Holy Ghost to be our Sanctifier, (in which compendious and immense grant, all things are comprized that you can ask or think.) If you then reciprocally consent and engage your self to take God the Father to be your only God, the Son to be your Saviour, to save you from Sin, as well as from Hell, and the Holy Ghost to be your Sanctifier, to make

make you by degrees perfectly holy then the Covenant is complete, your Intereſt therein ſecure, and your Title good to all the rich Bleſſings laid up in this Ark of the Covenant, provided, your conſent be ſuch as doth bloſſom forth into the duties which you conſent unto, and produce a renouncing of the World, the Fleſh, and the Devil, which is involved and enwrapped therein: for you do not take God to be your God, if you take him only to receive his pay, and not to fight under his Banner, againſt thoſe his malicious enemies. You do not take him to be your God, unleſs you take him to be your *All*, and be ready to renounce and forſake all for him, and prefer him in your love and eſteem, above all things, ſo as to let him turn the ballance, and his intereſt to weigh down the Scales againſt all the World; and unleſs you ſet him alone in the Throne, & in the higheſt Chariot, to ride Triumphantly in the Soul over all enemies. How readily doth the Wiſe Merchant in

the Gospel sell all for the Pearl, that is more precious than Rocks of Rubies and Mountains of Diamonds? Thus it will be with you, if your Covenant consent be not weak and languid, but strong and well fixed. Indeed a small rub may turn aside a Bowl, that hath but a weak Byas, but if it hath a strong one it will recover, and get into its way again. See then that your consent be so strong and full, as may pass you under the bond of the Covenant, and carry you over to God and Christ against all opposition. But think it not enough that this Covenant be once made, it must be often renewed and followed with an answerable practice.

4. This is my first and grand advice, yea the very Abridgment and Summ of all your duty, this entring into, & keeping faithfully the Baptismal Covenant is your very Christianity & real Godliness; it's your building upon a Rock, your doing the one thing necessary, and your giving to God the

the things that are Gods. It's a denying of your ſelf, taking up the Croſs, and following the Lord Jeſus; it's a delivering of your ſelf over to the Lord Jeſus, to be Married to him, a taking him as your Husband, to Love, Honour, and Obey him above all; And to this Match you have my full and free conſent, yea my daily prayers for it. O that as a ſpokesman for Chriſt, I could tell how to woe for him, and uſe ſuch Rhetorick that I might prevail, look upon the height of his Stature, like *Saul* among the People there is none like him: View him in all his excellencies, he is white and ruddy, the Chiefeſt among ten thouſand, fairer than all the Children of Men, and your ſelf will be complete in him. Know for your encouragement, that you ſhall have the richeſt Dowry in all the World: for all that Chriſt and Heaven is worth ſhall be yours, the Wife being intereſted in all her Husbands Goods; he will advance you to a Kingdom, and Feoffe you

in all the riches of it. Say then, Lord, if I had Ten Thouſand ſelves, I would give them all up to thee, who haſt ſhewed to me ſuch wonderful Love, as to offer to give up thy ſelf to me. I will take thee with all my heart, I give my free and hearty conſent, let the Match be made, and aſſure your ſelf then, that it ſhall be made up, the Spirit of Chriſt will be aſſiſtant to Faith in Tying the Marriage knot.

CHAP. II.

Of Living the Life of Faith.

1. LIve the Life of Faith in a continual dependence upon God in Chriſt, for all things neceſſary, eſpecially for the Soul. Six hundred and Thirteen precepts have been obſerved to be in the Law of *Moſes*, by ſome of the *Hebrew* Doctors, who had the leiſure to number them, and they tell us that they are all wrapt up by the Prophet *Habakkuk* in that one ſhort

ſhort ſentence; *The juſt ſhall live by Faith.* Sure it is a very pregnant and comprehenſive duty, for Faith is an Obediential Affiance, and ſo is a pair of Compaſſes, one foot whereof, *viz.* Affiance, being pitch'd upon the Center, which is God, the other goes round in a perfect Circle of all holy Duties. Faith ſurveys the whole Land of promiſe, ſearches it out throughly, ſpies out all the rich Treaſures that lye in the golden mines of the promiſes, and finds ſuitable proviſion in every caſe, both for Soul and for Body, which in it can fetch in time of need: and ſo it hath work enough daily for a conſtant and continued employment, becauſe every moment we are under ſome ſpiritual want.

2. As for temporal good things, live by Faith in a holy dependency and indifferency, reſting contented with the will of God, whatſoever it be. A believer though the Bill of fare be ſhort, lives on the wiſe powerful and gracious providence of God, not doubting but he ſhall have enough

enough to pay for his passage, thorugh the Sea of this World to Heaven. How many live on the Trencher of Gods Providence in their maintenance, who never live on that providence in a gracious dependance, or by actings of Faith in a promise? Do not most Persons live wholly by their Friends, by their Credit and Interest in the World? but where is the Man or Woman that Lives by Faith?

3 Fetch in provision for your Soul daily by actings of Faith. Let Faith make out to Christ for new supplies of spiritual strength, grace and comfort in all your need: Faith is our Purveyor, till we come to the Mount of God, and goes a Catering for us, till we come to that Land, that flows with Milk and Hony. God is a rich Mine of Wisdom and Grace, which can never be digged to the bottom, and hath inexhaustible Treasures lock'd up in Christ, continually lying ready by him, only stays for Faith to come and fetch them. He

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is not pleaſed to give us in a full ſupply of all at once, but crumbles out his mercies, and gives his bleſſings by retail, to teach us by Faith to live upon him daily. *Manna* fell every morning. God could if he had pleaſed, have given them as much at once, as ſhould have ſerved them all the time, that they were to be in the Wilderneſs, but he would teach them by his daily gift, to depend upon his Providence for it daily. Thus God is pleaſed to deliver out to his dear Children every day, a ſet allowance, it may be but a Crum of hidden *Manna*, a taſt of his ſpecial Love, when he could fill an Omer of it if he pleaſed, it may be he reaches forth to a believer, only ſome Grapes of the Heavenly *Canaan*, when he could throw cluſters thereof into his Lap. He could have ſo form'd the new-born Babe in Chriſt, and have caſt it into ſuch a Mould in the New-birth as that it ſhould have been perfect in that inſtant as *Adam* was in the moment of Creation; but he will have this Babe of grace to go by degree

grees, from Faith to Faith, from Strength to Strength, till it come to full perfection. The king appointed a daily Provision of his meat, and of the Wine which he drank to certain of the Children of *Israel* Dan. 1.5. Thus doth the King of Heaven, he will not give all grace at once out of his Store-house, nor let the Pot of hidden *Manna* be in our keeping; he doth not think fit we should have his Royal Wine of spiritual Joy and Comfort in our own Cellars, to go to when we please, lest we should drink and forget our selves, yea and him too, lest it should fume up and make our Heads giddy, or our Blood toorank our Spirits too high &proud: for it is no easie matter to carry the brim-full Cup of Consolation steddily and equally; though the Soul have rich joy to day, yet it may have none to morrow, unless he please to send a draught of this Cordial Wine from his own Table. And why is all this, but to teach us to live by Faith and wait continually upon him for new Influences? The wise Father keeps the

the ſtock in his own hands, and gives not all at once, to keep his Son in a dependence.

CHAP. III.

Of the Life of Holineſs.

LIve the Life of Holineſs. This directly follows the Life of Faith: for all holineſs ſprings from Faith, and the more you live the Life of Faith, the more you will live the Life of holineſs. Now if you would live this Holy Life, you muſt do theſe five things.

1. Get a principle of holineſs; you cannot live a Life of holineſs, unleſs there be firſt a principle of holineſs within. Can the Body ſtir or move without a principle of Life? how can there be actual holineſs in the Life, where there is not firſt habitual holineſs in the Heart?

2. Make holineſs the very work of your Life, or devote your ſelf to the work of holineſs: he lives a Students life, or the life of a Scholar, who devotes himſelf to his Studies. You do then live a Holy Life when'

when you make holineſs the very buſineſs of your Life; when the Courſe and Tenor and main Imployment of your Life is Holineſs, when you make a Trade of it. Do you only perform Holy Duties by fits and ſtarts? do you make ſtops and pauſes? are you off and on, and act holily only occaſionally? or in ſome certain good moods, or on ſome Holy days? this is not to live a Life of Holineſs. You muſt conſtantly imploy your ſelf therein, and follow after it in the whole courſe of your Life. And therefore let me now beſpeak you in the words of a Holy Man, now with the Lord. *Let Holineſs ſit in your Lips, and ſeaſon all your Speech with Grace, let it dwell in your Heart, let it be your companion in your Cloſet, let it Travel with you in your Journey, let it lye down and riſe up with you, let it cloſe your Eyes in the Evening, and call you out of your Bed in the Morning.*

3. Make holineſs the main deſign and end of your Life: Then indeed you

you live the Life of Holineſs, when holineſs, which is the main deſign of Chriſtianity, is the great deſign of your Life, when the very drift, purport and intent of your Life is to live to God.

4. Spend all the time of your Life that you can redeem from other occaſions in the duties of holineſs, while others ſteal time from holy duties for their Worldly buſineſs and pleaſures, do you borrow all the time that you can from thoſe things, yea from your ſleep for holy duties.

5. Put forth your Vital Power, your Life, your Vigor and Strength in Exerciſes of Holineſs. Summon in all the powers of your ſoul, let none be wanting. Whatſoever your Heart findeth to do in the Work of Religion, do it with all your might; ply your Oars, hoiſe up your Sails, put forward with all your power and ſtrength, with might and main, in your courſe toward Heaven. By thus doing you will certainly live the Life of Holineſs.

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It may be you may meet with ſome ſcoffs, amongſt ſome *Iſhmaels*, for ſuch a Holy Life; but yet let not this diſcourage, or take you off from following the ways of holineſs and uprightneſs. What if a Lame Man ſhould laugh at your upright walking, would you therefore go lamely? But for your better encouragement I ſhall propound to you one Motive.

Conſider that unleſs you live the Life of holineſs, you can never live the Life of glory: *Unleſs you be Regenerated and Born again, you can never enter into the Kingdom of God*, John 3. 3. It's only the New Creature that muſt be admitted into the New *Jeruſalem*. You will never be a Flower in the Paradiſe of Heaven, unleſs you firſt be Tranſplanted out of the common field of Nature into Chriſt's holy Garden. *Without Holineſs no one ſhall ever ſee the Lord.* Heb. 12. 14. It's this that fits the very Angels for Heaven; and therefore without it how can you ever think to come

there?

there? It's not the Angelical Nature, but their Holineſs, that makes them fit for Heaven, and therefore it's more excellent than the very Nature of the Angels conſidered in it ſelf: for it is the Image of God, as a bright beam of the Divine Nature, and ſo makes us capable of Heaven. My Heart therefore yearns for you, my Bowels rowl within me, out of tender affection to your Soul, leſt you ſhould come ſhort of Holineſs, and thereby come ſhort of Heaven. Moral Virtues without Holineſs will never be a *Jacobs* Ladder to reach Heaven, how near ſoever they may come to it. O what pity is it that an Ingenuous Nature, ſhould by ſome Moral accompliſhments, come near to Heaven, and yet never come there? that *Rachel* ſhould dye, when it was but a little way to come to *Ephrath!* Be ſure therefore to add the practice and power of Godlineſs, as a full figure to your Cyphers: For unleſs you do this, I ſhall never have hope to ſee your Face in Heaven, which is an undefiled Inheritance. CHAP.

CHAP. IV.

Of Living as in Gods Presence.

1. LIve always as in the presence of God, and as under his jealousie. Thus did good *Elizabeth* in the Gospel, of whom it is said, *That she was Righteous before God, or in the Eyes of the Lord,* (as the Vulgar Latin reads it.) *Luke* 1. 6. It was good counsel of one of the *Rabbins*, that we should always think, that there was an Eye that saw all, an Ear hearing all, and an Hand writing all. Often repeat the 139. *Psalm* to your self, and seriously consider that God is in all places, and not only in the place where you are, but within you, in your very Breast and Bosom, viewing all your thoughts and intentions, not with a bare beholding, but with a critical Eye, and as a Judge to censure them, to approve or Condemn them. Whereupon *his eye-lids are said to try the Children of Men*, Psal. 11. 4. You cannot shut the Heart so

so close, but he hath a Key to unlock it, he draws the Curtain and sees what is within, he spies out what is Cabinetted and lock'd up in the most secret Corner and private Drawer there. The bright and piercing Eye of Omniscience sees the very inward Conceptions before they come to the Birth, the first eruptions and ebullitions of a Thought or Intention.

2. If you do all things, as believing that this Eye is upon you, it will have a great influence on your Life. What a holy trembling and quivering dispostion would this create in you, lest you should offend so Glorious an Eye? What a Curb and Bridle would it be to restrain from all Sin even from secret Hypocrisie? What a sharp Goad and Spur to all Uprightness? The Masters Eye makes the Servant work. Do but serve God faithfully while he sees you, and it is enough. I have read of one that committing a foul Sin, said to himself, *No Eye sees me*, but pre-

presently there appear'd an Eye on the Wall with this Inscription, *But this Eye sees thee.* If you did always keep within you fresh apprehensions of God as present, you would not admit a dishonourable thought of him in your Heart, nor let an evil word have passage through the door of your Lips.

3. Know for your encouragement that if you thus live, as in Gods awful Presence, you shall enjoy very much his gracious Presence here, and his Glorious Presence hereafter to all Eternity.

CHAP. V.

Of Living in Love to God and Christ.

1. LIve in love to God and Jesus Christ, do all things out of a principle of Love to God your Father, and Jesus Christ the only Saviour. God must be loved as your ultimate end, the enjoyment of whom is the Souls everlasting blessedness:

fedneſs, and Chriſt as Mediator muſt be loved, as the only way whereby we are reconciled to God, and come to obtain that bleſſedneſs. If you live not in the love of God, how can you ever expect to live in his favour, or that he will either accept you, or your Services? for it is this Love that perfumes all our actions, and makes them a ſweet Odour unto God. Love to God is the very Life and Soul of all Natural Religion, and Love to Chriſt is the Spirit and Vital principle, that animates all Evangelical Duties, which are required by the New Covenant, and therefore no duty will be acceptible without it.

2. Look well to it, that your love to God and Chriſt be a ſingular, ſuperlative, tranſcendent Love, a Love that out-ballanceth all other Love whatſoever. It muſt be the higheſt degree, the very Cream, Flower and Top of your Affection. I do not mean in reſpect of the paſſionateneſs of it (for your love to Creatures may

may be more passionate) but in respect of the high estimation of him, adhering to him, and readiness to forego all for him, you must value the Interest of God in Christ above your own, nothing must have more of your heart. Christ must be above self, and above every thing else in the heart; nothing else must be suffered to creep into the Bed of Love.

3. If there be any thing else that lies nearer the heart than Christ, the Fountain of your spiritual life, it will hinder your Union with him, and living in him. The least Chip that falls betwixt the graft and the joynt hinders its knitting to the stock, and maketh the graft to die. Let nothing then lie in the joynt betwixt Christ and your Heart, to prevent and hinder your happy and blessed Union, and keep you from closing with him, embracing of him and living in him.

4. There may be in an Unregenerate Person a true love to God and Christ. I mean such a true love, as is not

not dissembling love, but yet it fails in the degree; there's other love to self that pirks above it and over-tops it, and so damps this affection that it never flames out to God and Christ.

4. Now that you may get this superlative love to God and Christ wrought in you, you must take pains with your own heart, otherwise you will not bring it up to this high pitch. Strike the flint hard to bring out Fire, and pray to Christ to take his Bellows and his Fan to blow up the small sparks in the dead ashes, that they may grow into a flame of Love.

5. Take also a prospect of those Treasures of Transcendent goodness, those heaps of Infinite Perfections, that are stored up in God, the immense Ocean of love and sweetness, that fills every creek of Being; and look not upon a naked Christ, but as Invested with Personal Excellencies beyond compare, and so you will see how infinitely amiable he is in himself.

6. But further take a ſweet view of the love of God in Chriſt, offering Pardon and Salvation to you with others, upon condition of believing, that ſo you may find your heart move reciprocally in love to God and Chriſt, and when once you find this in the heart, then you may conclude his ſpeciall Love to you, which will further increaſe your love to him. I do not ſay that your firſt Love to God muſt be kindled by the flames of his ſpecial Love to you, no, it is the proſpect of his goodneſs in himſelf, and of his common love and mercy to Sinners in tendring a Saviour, and not of his ſpecial ſaving Love to you, as actually enjoyed by you, that is the Incentive of your firſt love to him; for though you be bound to love God with a ſpecial Love, yet you are not bound to love him as one that ſpecially loveth you, untill you be indeed ſo beloved by him; otherwiſe you were bound to believe a falſity, and to love God for that which is not. But if you once find the

the special saving Love of God shining in your heart, working h i Grace in you, this will fire up your love to him, then you will be ready to say to your self, what shall there be a Noon-day Sun-shine of Love and Grace upon me, a poor clod of Earth, and no reflexion of a Sunbeam? shall there be hot flamings forth from his Breast towards me, a worthless Worm, and not a spark in mine towards him? shall I not be most ingrateful if I do not offer up to him a flaming Sacrifice.

CHAP. VI.

Of Universal Obedience.

1. LIve in Universal Obedience to the Laws of God. This will follow upon that Love to God now Commended to you, as being the Daughter of it. Hence that speech of our Saviour. *If ye love me, keep my Commandments*, John 14. 15. Imitate that good Woman before men-

tioned (whose Name you bear) of whom it is said, *that she walk'd in all the Commandments and Ordinances of the Lord blameless*, Luk. 1. 6. It's required of poor weak Women, *that they diligently follow every good Work*, 1 Tim. 5. 10 The sound and healthy Christian refuseth no kind of Work that God enjoyns, be it never so hard and difficult, whereas the unsound crazy Hypocrisie, like a Man that hath some sore Disease about him, will only set upon some easie Work, some slight duties of Religion, but as for the more hard and difficult ones, as Wrestling wit hthe Old Man, running the Christian Race, Mortification, Self-denial and strict Holiness, he passeth them over, here he makes a baulk in his Obedience, like a Husbandman that pulls aside his Plough when he comes to a hard or stiff piece of Ground. How many are there that will comply with those duties that are suitable to their own mind, and their own ends, who in others are very backward and take

take their liberty? These are crooked Sticks, that will not touch with Gods measure, they will pick and chuse, it may be they will not be Wanton, but yet they will be Proud, they will not be unjust dealers, but yet they will be hard-hearted towards the Poor; it may be they will be Zealous in Worship, but yet Censorious and Uncharitable. Such give to God Bankrupt payment, a Noble in the Pound, part of his due.

2. Those that are thus scant and partial in their Obedience, are guilty of the breach of the whole Law: *For whosoever shall keep the whole Law and offend in one Point, is guilty of all.* Jam 2 10. Because there is the same Authority in every Command, in one as well as another. One Condition not observed forfeiteth the whole Lease. O that this Principle may be Engraven in your Heart, that unless you be throughout Religious, your Religion is Vain!

3. In your Obedience therefore

take in the whole Compass and Latitude of Religion, both First and Second Table, and as Holy *David*, *Have respect to all God's Commandments*, Psal. 119. 6. A gracious Heart answers the Law of God, as a Copy doth the Original, line for line, syllable for syllable, letter for letter, and would not willingly receive or admit any Errata's; it's universally conformable to every Word of God. If you have a Gracious Spirit, you will not make any exception, you will not defalcate, or cut off any known Duty, you will not designedly clip off any part of God's Coin, any piece of that Service which hath Gods Stamp, and Superscription on it.

CHAP. VII.

Of Circumspect Walking.

1. SEE *that you walk circumspectly*, Eph. 5. 15. It's not enough to walk in a good way, in an Universal course of duties, as to the matter of them, but you

you muſt do it accurately and exactly in a right manner. It's neceſſary that there be an Accurateneſs and Circumſpection obſerved in your Walking in the way to Heaven. Mind then your way very well, make it your work and buſineſs to go on in the Way, ſo as that you neither ſtumble in it, nor ſtep awry into by-paths. Obſerve exactly the ſteps of our fore-runner the Lord Jeſus Chriſt, and tread therein. Walk by this Clue alone in this dark World, if you would neither go aſide, nor go crookedly in the way. The Mariner muſt know every Point of his Compaſs, otherwiſe he may endanger all. In your paſſage through the Sea of this World, you muſt mind the Word of God, and ſteer the Ship of your Soul by this Compaſs exactly: you muſt mind this Rule in all things that you do, you muſt Pray by Rule, Read, Hear, Meditate, give Alms, and examine your ſelf by Rule, Yea you muſt Eat, Drink, Sleep, Dreſs and Recreate your ſelf,

and do every thing in every part of your converſation exactly by Rule.

2. Thoſe that are for their Latitude, for their vagaries and extravagancies, they will cry out againſt all this ſtrictneſs and preciſeneſs, as a being Righteous over-much, and againſt all Zeal, as too feaveriſh, and will tell you that to be thus ſtrait-lac'd cannot be good for the ſpiritual birth: but alas, theſe never knew what this Scripture meant, *Walk Circumſpectly*, i. e. Strictly or Preciſely. Does not God who hath preſcribed you this ſtrictneſs, know what is beſt and moſt neceſſary for you? Let People think what they will, certainly without ſtrictneſs they can never be ſaved. *The way to Heaven is a ſtrait gate, and there muſt be a ſtriving to enter into it*, Luke 13. 24. Salvation is not to be got with a wet finger, you cannot climb to Heaven with a little lazy and yawning Devotion. It's very dangerous trifling in Religion, and doing the Work of God

God to halves. *Curſed is he that doth the work of the Lord deceitfully*, or negligently, *Jer.* 48. 10. If you may have too much godlineſs, then you may have too much of Heaven and Bleſſedneſs.

3. It requires a great deal of circumſpection and care to walk aright in the way to Heaven: You muſt be ſo exact here, as to avoid all occaſions and appearance of evil, 1 *Theſ.* 5. 22. and to keep your ſelf unſpotted from the World; *Jam.* 1. 27. You muſt be ſo careful, as not to contract any ſtain, or ſpot upon your Soul. A neat Lady in the dirty Streets, goes very cautiouſly and circumſpectly, obſerves her feet, picks out the cleaneſt way, takes accurate care to avoid every foul ſtep, holds up her Garment, that it may not be ſoil'd, or get the leaſt ſpot of dirt. Thus a neat Soul makes ſtrait paths for its feet; it makes ſtrait ſteps, and goes by a ſtrait Rule; conſiders its ways, and deſires God to order them; looks to its Garments, ſo as

not to defile them, or get the leaſt ſpot thereon. Are we not all under the exact and curious Eye of Omniſcience, which marks all our ſteps, and ponders all our goings? had we not need therefore to walk circumſpectly, and to abſtain from all appearance of evil?

CHAP. VIII.

Of Dying daily.

1. DIE daily unto ſin. This is an excellent way to live well. Mortifie your corruptions; crucifie ſin within you. That your Soul may be in health, you muſt be in a continued courſe of Phyſick all your life: for ſo long as you have this body of ſin, this corrupt nature about you, you will ſtill have matter to purge out.

2. Now that you may do this work of Mortification thoroughly, you muſt ſtrike at the whole body of ſin, the whole corrupt frame of heart, commonly

monly called Original Sin, which moſt perſons ſo little look at, and ſo little confeſs to God, as if they had no cauſe to be humbled for it. The ſharp Knife of mortifying Grace doth not only cut off ſome members or acts of ſin, but endeavours to cut off the very body of ſin, to take out the Core, ſo that the Ulcer may not break out again. You may reſtrain actual ſins, but you never mortifie them till corrupt nature within be ſubdued. Reſtraining actual ſins alone, is but violently to keep the Bladder under water, which will be mounting up again; but let corrupt Nature be wounded, and then you prick the bladder of ſin, and ſo it will ſink. Mortifying Grace makes ſuch a wound within, that the very life of corrupt Nature runs out by degrees. If an Impoſthume breaks, there's an endeavour not only to bring up all the matter in it, but to get hold of the very Bag alſo, otherwiſe the Patient may die of it preſently, or it may gather again. When you become

ſenſible

ſenſible of ſin, and ſeriouſly convinced of it, the Impoſthume begins to break; oh labour then to pluck up Original Sin, or Corrupt Nature, which is the very Bag of the Impoſthume, that if poſſible it may not gather again. This is the very heart and root of ſin. If the heart be wounded and die, all the members die with it. If the root be grubb'd up, all the branches wither.

3. Think not that your Soul is in a healthy condition, till you find every ſin dying in you. In true Mortification every ſin conſumes and pines away: As in a Hectick, there is a Conſumption not only of one member, but of all. The Phyſick that Chriſt gives to make ſin die in us, is not an Elective, that purgeth out one humour only, but it's an Univerſal Medicine, that works on all. If you leave one ſin, and have a heart hankering after another, you are but in *Benhadad*'s condition, who recovered of one Diſeaſe, but fell into another that proved mortal. It's the

the Custom of some Indians to value themselves by the number of heads which they have cut off. If you would judge aright of your self, see how many heads of sin you have cut off, whether you have so cut off the head of every sin, that it reign no more in you.

4. In your endeavour after the death of every sin, you must especially labour after the death and mortification of spiritual sins, which like a Hectick, are most dangerous, because most difficultly discovered; these lie close in the heart unseen. Pride of heart, and Self-love, (which is the very heart and quintessence of Unregeneracy) as are an Imposthume more dangerous, because so inward and indiscernible. When the Imposthume is within the breast, you cannot think to cure it by laying a Plaister to the skin; your application must here be made to the heart. Ignorant Patients complain more of that Disease which is most apparent, than they do of that which is most malignant.

CHAP.

CHAP. IX.

Of Repentance.

EXerciſe daily Repentance from dead works. I add this to the former Advice, becauſe it is by Repentance unto life (as the Apoſtle calls it, *Acts* 11. 18.) that ſin is mortified and made to die: Now this Repentance is a mourning after a godly manner, for ſins paſt, and reſolving fiducially in the ſtrength of Chriſt to forſake all ſin hereafter. I ſay, it is a mourning after a godly manner; which hath theſe following properties in it.

1. It is a great and bitter mourning; it's not an eaſie grief or a mourning of the Eye only, but it's a mourning of the heart, which is the heart of mourning. It's not ſuperficial tears, but the deep ſorrow of the heart, that will waſh away ſin. I have read a Story, that one of the Queſtions which the Queen of *Sheba* propounded

pounded to King *Solomon* was this; She having brought before him a company of Children, both Males and Females, all alike apparelled, demanded of him which were the Boys, and which were the Girls, which he thus decided; he cauſed them all to waſh in a Baſon of Water, and obſerv'd which rubb'd more hard, and thoſe he ſet aſide for the Boys; and thoſe that waſht more tenderly and ſoftly, he determined to be the Girls. Thoſe that would waſh away the filth of ſin, muſt not, like thoſe of that ſofter Sex, do it eaſily and tenderly, but muſt exerciſe a maſculine ſpirit, and rub hard (like thoſe of the harder and rougher Sex) to ſcour the Soul. It's not to be done by a ſlight Repentance; there muſt be a great deal of pains taken to cleanſe the heart from ſin. And therefore Repentance is generally miſtaken, while it is thought to be nothing elſe, but a being ſorry for ſins committed, and a wiſhing they had not been done. Such ſlight Penitents can be ſorry to day,

and

and ſin again to morrow, and yet think they have truly repented.

2. Mourning after a godly manner is a grief ſpringing from the bowels of love to God: the ſtronger the ſtream is, the more there is of the fountain; and the ſtronger the ſorrow for ſin is, the more there is of God. A true Penitent finds a principle within him, that carries him out to a mourning for ſin: But an unregenerate man is rather forced upon it, by ſome extrinſick motives, as fear of Hell, than carried to it out of the proper and peculiar inclination of his own heart.

3. It's ſuch a ſorrow as changes the heart and life; there's a ſanctification of the inward man, and a reformation of the outward converſation going along with it. This ſorrow for ſin conſumes the ſin that bred it, as the Worm doth the Wood that bred it.

4. It's accompanied with an univerſal hatred of ſin, an utter abhorrency of every iniquity. The Dove

(as

(as they ſay) which hates the Hawk, hates every Feather of it. A true Penitent ſo abhors ſin, that he hates every plume and feather, every branch of it, he would have the very memory of *Amalek* blotted out; he hath a deadly hatred to the whole tribe of ſin, the whole ſtock and kind, to every member of that curſed family of ſin; he hates the very occaſions of ſin, which are only the harbingers and ſpokes-men of it, and will give them no entertainment, but thruſts them out of doors: He ſo hates ſin, that he longs to be rid of it. The Apoſtle cries out as one tied to a dead carcaſs, or tired with the Chains of a grievous bondage; *O wretched man that I am, who ſhall deliver me from the body of this death! Rom.* 7. 24. He here cries out againſt the ſinfulneſs of Nature, and hates, and would be rid of that, as well as ſinfulneſs of Life. If you mourn only for actual ſins, you only cleanſe the ſtreams, and let the ſpring continue muddy and noiſome, which will ſoon ſend forth new ſtreams of the ſame nature. But

But further; Repentance is not only a mourning for ſins paſt, but a fiducial Reſolution to forſake all for the future. I call it a fiducial Reſolution, *i. e.* a Reſolution of Faith; for it is not an ordinary Reſolution that will prove one to be a true Penitent; we have very revolting ſlippery hearts, apt to return to ſin, and therefore had need to take up ſtrong and fiducial Reſolutions in the ſtrength of Chriſt, to fortifie our hearts againſt ſin. Crazy Timber in a Building muſt be well Crampt with Iron Bars to keep it from yielding: And broken Bones had need of ſtrong filleting to bind them together.

Take heed that you do not defer your Repentance, or adjourn it to another day: It's very dangerous ſo to do: Therefore I deſire you with all poſſible earneſtneſs, for the Love of God, and of your precious Souls, ſet upon this duty preſently. Do not ſay within your ſelf, I am young, and it's time enough to do it hereafter.

Remember

Remember Death comes riding Poſt, and though ſometimes he change Horſes, firſt come on one Diſeaſe, and leaving that, after come on another; yet oftentimes he doth not change, but comes on one ſingle Horſe, and takes away at the firſt Sickneſs; and then, as you will but have little time to repent, ſo little aptneſs or diſpoſition thereunto, when Sickneſs hath once arreſted you. Oh how unfit will you then be to turn to God, when you can ſcarce turn your ſelf in your Bed! Let me therefore give you the Counſel that a Rabbin gave one of his Scholars, *Repent a day before you die*; and the Scholar thereupon thinking, that he ſhould have time enough, then he bade him repent to day, for thou knoweſt not but thou mayeſt be dead to morrow.

But is not this (it may be ſaid) a hard painful Life to be every day repenting? No, when it is done every day, it ſoon grows an eaſie work. The good Huſwife that ſcours her Plate

Plate often, hath an easier task of it every day than other.

But is not this a sad and melancholy Life for to be always mourning and repenting? No, *Tears of Repentance*, saith holy *Bernard*, *are sweeter than all worldly Joy.* Repentance is a most sweet Grace, and hath much comfort in it. The day of Expiation in the Old Law was a day of mourning, yet the *Jubilee* was always to be proclaimed on that day. The day of mourning for sin is a day of Expiation of sin, and God then proclaims a *Jubilee* to the Soul in the pardon of it. But further to take off this Objection, and to give a fuller Answer thereunto, I shall add the next following Advice.

CHAP. X.

Of making Religion a delight.

MAke Religion your great delight and Recreation. *Delight your self in the Lord, Psal.* 37. 4. Or as the Apostle enjoyns, *Rejoyce in the Lord*

Lord alway, and again I say rejoyce, Phil. 4. 4. 1 *Thes.* 5. 16. Take delight in God himself, in his infinite Excellencies and Perfections, in his Goodness, Love, and Mercy, in his Word and Works, in his Commands, and in his Promises, in his Ways, and in his Heaven, which he hath prepared for Souls. This, and my last Advice for a daily mourning for sin, are no way inconsistent, but lovingly meet and kiss each other. *Chrysostom* observes, that *David* the great mourner in *Israel*, was also the chief singer in *Israel*. As with one Eye we look down to our sins, so we mourn; but as with the other Eye, *i. e.* the Eye of Faith, we look up to God, and his Mercy pardoning sin upon Repentance, so we rejoyce. Godly sorrow makes pardoning Mercy taste the sweeter, and causeth greater joy and delight in God. Musick upon the Water sounds louder, and is much sweeter than upon the Land. Joy upon the Waters of Godly Sorrow is most sweet and pleasant. *Chrysostom* calls

calls ſorrow for ſin the Mother of Joy. I aſſure you God never commanded ſorrow for ſin barely for it ſelf, but only in order unto joy.

2. God would not have any of his People lead ſad drooping and melancholy Lives, for thereby they would diſhonour their heavenly Father, and diſparage his Houſe keeping, as if there were not Bread enough in their Fathers houſe, but rather a want of Neceſſaries there. Yea it would make the World ready to think that he were a hard Maſter toward them, and Jeſus Chriſt an unkind Husband. If a Wife be always ſad, and ſit puling and whining, will not every one be ready to ſay, that ſhe hath a bad Husband? This Sackcloth doth not become the Court of the King of Saints, nor beſeem thoſe that live within it. Spiritual Chearfulneſs is that which becomes Religion, ſets a gloſs thereon, and makes it ſhine glorioufly, and look moſt amiably in the Eyes of the World, and may cauſe them to fall in love with it.

3. But

3. But whatſoever the World think of Religion, it is not of a melancholy temper, but of a ſanguine complexion. It may well ſay to them, Call me no more *Marah, i. e.* Bitterneſs; but call me *Naomi*, which ſignifies Pleaſantneſs; for it is of all others the moſt pleaſant and delightſom Life, *i. e.* in reſpect of inward complacency and gladneſs, though not in reſpect of paſſionate joy or mirth. *All her ways are ways of pleaſantneſs, and all her paths are peace, Prov.* 3. 17. Thus the way of Religion is ſtrawed with Roſes, with inward peace and tranquillity. Walking in the fear of the Lord, and in the comforts of the Holy Ghoſt, are claſpt and laid together; *Acts* 9. 31. Chriſtians have meat to eat that the World knows not of. *What means this Muſick*, ſaid the Elder Brother of the returning Prodigal? There's the White Stone, and the New Name, that none know but they that have it; *Rev.* 2. 17. There's hidden Mannah for their Souls to feaſt upon.

4. And

4. And indeed how can a believing Soul that walks closely with God chuse but rejoyce, when it is always in the presence of God and Christ? *Can the Children of the Bride-chamber mourn while the Bridegroom is with them? Matth.* 9. 15. It is reported, that our Saviour, when he was on the Earth, had such a chearful Countenance, that the Jews that lived in his days, when they found themselves sad and melancholy, would say to one another, *Come let us go and look upon* Mary's *Son that we may be chearful.* How true that is I know not; but this I am sure, that looking upon Jesus Christ by an Eye of Faith, will make a Soul rejoyce abundantly. *Tho' now you see him not, yet believing you rejoyce, with joy unspeakable and full of glory*; 1 *Pet.* 1. 8. Joy comes in by believing. Actings of Faith will cause Jesus Christ to set abroach this Royal Wine of Joy for you, which will never be a-tilt, but alway run fresh while you act Faith, to draw. A believing Soul hath a Bird in its own bosom,

bosom, that makes most sweet and pleasant Melody. Faith spies out God's Love in all things, sees all providential Dispensations come from God as a Token of Love, and so rejoyceth in all. When a Wife receiveth but a small thing from her Husband abroad, as a Token of Love, she rejoyceth more in it, than in forty times more which she had at home before. But most of all Faith sees Love of God shine forth in the Gifts of Grace, and Priviledges of Heaven. Hath God given you the rich Jewel of Grace, a Patent for Heaven, a Grant of the Priviledges of his Court, the Right of Adoption to the being a Daughter of God? You have abundant cause to rejoyce and triumph in him, and to glory in the God of your Salvation.

5. You see what kind of joy and delight it is, that I have here commended to you: It is not an Enthusiastick joy or delight, through irrational raptures, which reason can give no account of; but it's a rational,

ſolid complacency of the Soul in God; nor is it a meer ſenſual joy. It's not the joy of thoſe merry ones of the Age, that ſpend their Life in vain and ſinful pleaſures, whoſe mirth is madneſs (as the Wiſe man calls it; *Eccleſ.* 2.2.) Mad-men will laugh, and hoop, and hollow, as if they were full of joy; but who knows not that their condition is very ſad? *In the midſt of laughter the heart is ſad, and the end of that mirth is heavineſs*; *Prov.* 14. 13. Do not the jollieſt ſinners find a damp after all their mirth? and alas their mirth will laſt but a while; their feaſt will be ſoon over; the cloth will be ſhortly drawn, the muſick ſhall ceaſe to play at their doors, and then nothing ſhall be heard, but lamentable out-cries, bitter wailing, and gnaſhing of the Teeth for ever.

I have been the longer on this, that I might keep you from that prejudice againſt Religion, which is in the hearts of moſt, as if it were a ſad and a melancholy life; as if the bitter herb of Grace would poiſon the flower

flower of all their Mirth. And for the ſame reaſon I ſhall add another Advice a-kin to this.

CHAP. XI.

Of Praiſe and Thankfulneſs to God.

1. LIve a Life of Praiſe and Thankfulneſs to God. This inclines the Soul to a holy rejoycing in God. Let him have your admiring Praiſes continually. O ſteep your thoughts in the Love and Mercies of God! Say often with your ſelf, O what hath God done for me! what great Mercies hath he offered and tendred to my Soul? what a mercy is it that I am alive? that he hath bore with me thus long? and waited for my Repentance? what aſtoniſhing riches of Love and Free Grace is it that I am on this ſide Hell, and that there is an Alſufficient Saviour provided for me? I'll therefore live to the praiſe of his Glory, and bear witneſs to his tranſcendent Excellency.

2. Give God both tongue and heart to praiſe him. Anatomiſts obſerve, that the tongue of man is tyed to the heart by a double ſtring. May not this intimate that God would have the tongue, as well as the heart, a ſtringed Inſtrument of his Praiſe? But yet he regards not the Praiſes of the tongue at all, if you do not make melody in your heart unto him. What doth God require of you for all his mercies and loving-kindneſſes, but only praiſe? Some hold their Lands by paying the Rent of a Pepper-corn, or the like. We hold all that we have from God, who requires only that we ſhould pay this poor Quit-rent a Pepper-corn of Thankfulneſs, which if we pay daily to him, he will give in more mercies. Trumpeters delight to ſound where they may have an Eccho, and God to give where he may have an Eccho of Praſe. God is much delighted with the praiſes of his People; he likes well a thankful frame of heart; and indeed the heart is never in a better frame,

frame, than when it's tuned into a thankful Note.

3 Labour very much to get your self moulded into this excellent frame of a thankful and praiseful spirit. Do you love and affect mirth and pleasure? let me then prevail with you to endeavour seriously to get this Truth engraven as a Principle in your breast, that you will never find more pure and clarified pleasure, more sweet delight, more ravishing joy, than when you are in a God-praising, and a Christ-admiring frame. *David's* mouth is filled as with marrow and fatness; *i. e.* with the most sweet and delicious pleasure when he praises the Lord; *Psal.* 63. 5. Yea this will be blessedness to you. *Blessed* (saith that holy Psalmist) *are they that dwell in thy house, for they will be still praising thee*; *Psal.* 84. 4. By being thus employed, you will hold a Consort with Heaven, and fill up the Musick there.

4. And because you are unable by all your Songs of Thanks and Praise to reach unto that height of Praise,

which the Love and Mercies of God call for from you, even a Note above *Ela*, ſuch a high Note as would crack all your Strings, all your Faculties to get up unto; therefore call to Angels and Arch-Angels, and all the Quire in the Cathedral of Heaven, to ſing glory, honour and praiſe to him that ſits upon the Throne, and to the Lamb for ever and ever.

CHAP. XII.

Of Humility.

1. LEarn to live humbly before God. This will help very much to advance that Praiſe and Thankfulneſs that I have now been praiſing to you. The humble Canaanitiſh, how thankful would ſhe be for a Crum falling from the Table of Mercy? *Matth.* 15. A dram of Mercy will then weigh very heavy with you, when you look upon your ſelf as the very duſt of the ballance.

2. The Prophet *Micah, chap.* 6. 8. declaring

declaring what is good, and what the Lord requires of us, gives this Instruction; *Walk humbly with thy God.* We put on our best Robes when we are to be taken into familiar converse with great persons: And therefore that you may walk with the great God, and converse with him, be clothed with Humility, as the Apostle *Peter* exhorts, 1 *Pet.* 5. 5. This is a plain, but a very comely and neat Sute of Apparel. The Greek word that the Apostle useth in that place, seems to allude to the Knots or Ribbands that Women tie about them for Ornament. Humility is an excellent Ribband, that doth not only adorn the Soul, but ties all the Graces together on a knot; it's the string of all those precious and goodly Pearls, which if it break, they are all scattered. If you suffer Pride to break this string, you lose all your Virtues. When the low Violet of Humility withers, all your other Flowers will die. Hence *Bernard*, who calls Faith the Mother, stiles Humility the

Nurſe of all Graces. God will give all Grace to the humble; 1 *Pet.* 5. 5. The richeſt Wine is laid up in the loweſt Cellars. The graces and comforts of the Spirit are not laid in the high and lofty heart. It's ſaid of *Santta Clara*, that ſhe was but once in all her life tickled with the thoughts of Pride, and ſhe felt not the comforts of the Spirit of twenty years after. Without this Garment of of Humility the Soul is naked and thread-bare. It's a Grace of the greateſt worth, and yet it will coſt you the leaſt to keep it.

9. Shew your Humility by your ſweet contentedneſs with that condition which the Wiſdom of God ſhall aſſign you; ſhew it by your being ſo far from over-valuing your ſelf, that you do entertain mean and low thoughts of your ſelf; and let it alſo appear by your ſetting light by the eſteem of others, and by patient bearing all their ſlights. It's hard indeed to be cut in this Vein, and not to bleed very ſore, if not deadly.

Shew

Shew your Humility also by abandoning bravery or costliness of Apparel for ostentation.

4. Now that you may become humble, and keep your self so, study much the Corruption of Nature, and to know your self: Say often to your self, O what a vile sinful Nature have I! how full of corruption, which makes my life full of sin? how empty am I of all good? in what a Bankrupt condition is my poor Soul? And if you would in this case take a right and impartial view of your self, there is one false Glass which you must avoid, which is the Glass of Self-love; this will represent all fair to you, and make you seem to your self better than you are: This is it which makes ones own pride, and vanity, and unbelief, and unholiness seem to be a little sin, a tolerable fault, and not to deserve damnation. It will make every common Grace appear to be saving Grace, and a state of Godliness; and every Duty a true mark of Regeneracy.

CHAP. XIII.

Of Meekneſs.

1. EXerciſe a meek ſpirit in all your converſe in the World. Would you be richly adorned? the Apoſtle *Peter* will tell you how it may beſt be, and what is the beſt faſhion; and that is, *the ornament of a meek and quiet ſpirit*; 1 *Pet.* 3. 3, 4, 5. You may perhaps think that ſuch a meek deportment would be a derogation from your Credit; but ſee there, how God counts it an Ornament, better than that of wearing of Gold, or putting on of coſtly Apparel; yea ſuch an Ornament as is in his ſight of great price. And it is the beſt faſhion alſo; *v.* 5. *for ſo holy women of old adorned themſelves.*

2. Gratifie me your Father in this ſmall requeſt; Never provoke others unto Paſſion, neither be you by others provoked thereunto. But what, ſhall I be trampled upon? no, it will be your

your greateſt glory and honour to paſs by an affront. A cool ſpirit is an excellent ſpirit; according as it is in the marginal reading of *Prov.* 17. *v.* 27. But ſhall I not then be accounted a Fool? No, it will be your beſt Wiſdom: *For the Wiſdom which is from above is gentle, peaceable, eaſie to be intreated*; *Jam.* 3. 17. A gracious meek ſpirit will put up many an affront, and never rage. Full Veſſels will bear many a knock and ſtroke, and yet make no noiſe: But if there be envying and ſtrife in you, are you not carnal? 1 *Cor.* 3. 3. This wiſdom comes not from above, but is earthly, ſenſual, deviliſh; *Jam.* 3. 15. Theſe overflowings of the Gall, are cauſed by corrupt and noxious humours within. Let me perſwade you then to take this gentle Medicine, this grace of Meekneſs, which will ſtop thoſe bitter overflowings, and effectually cure the burning Feaver of Paſſion, which is cauſed thereby, and readily heal an angry Sore. This cool ſpirit will either prevent ſparks from kindling;

kindling, or ſoon quench them. Meekneſs is a ſoft and gentle breath, a ſmooth and pleaſant fann, that cools the Paſſions. It's ſoft Wooll that breaks the force of Cannon-ſhot, that damps the fierceſt anger.

CHAP. XIV.

Of Living in Love and Charity to all.

1. LIve in Love and Charity to your Neighbour. Be careful to get this grace engraven on your breaſt, and as it were moulded into your very Nature. Live in this Element of Love; let the acting thereof be ſo natural and familiar to you, that he that runs may read this New Commandment, which Chriſt left, of loving one another, written in you, as it were in Letters of Gold. Oh how main a part of Religion and Holineſs lies in this duty of Love? I do not know through all the New Teſtament any one duty, ſo much inculcated and preſt on, as this of Love; no

no string so much beat upon, as if it made the best Musick, and sweetest Harmony in Christian Religion.

2. You must love all, even the most wicked in the World, as having the natural Image of God, or the marks of his Perfection in the Rational Soul. *David* indeed profest his hatred of God's Enemies, but it was (according to the ordinary glosa) of their sins, not of their persons. That effect of Lightning in breaking the Sword, and not bruising the Scabbard, is accounted as one of Natures great Mysteries. But this heavenly flame of Love and Charity, seems much more mysterious and admirable in its operations, whilst it would by all means keep safe, and preserve the person of our vicious Neighbour and Enemy, when it hath a deadly hatred unto, and a desire to destroy his Vices.

3. Though you love all, yet your best and choicest Love must be to the Saints, in whom the Moral Image of God, which consists in righteousness and true holiness (and is the special Load-

Loadſtone of Love) doth ſhine and ſparkle forth. In the parallel Lines which are drawn from the Circumference to the Center, they all draw to it, and the nearer the Center, the nearer they are to one another. God is the Center of Love, and the nearer we come to him, the nearer are we to one another in ſpiritual Affection. There's a Conſanguinity of Graces among the Saints, and therefore the greateſt Love, as there is among perſons of the ſame blood and kindred: They are all the Children of God by Faith.

4. Let this Love put you upon being ready to do all the good you can, as you have opportunity, but eſpecially to thoſe that are of the houſhold of Faith. Let the Errand on which *Jeſſe* ſent *David*, be your great buſineſs in the World. Look how thy Brethren fare. Conſider the Poor ſo as to relieve them. Deny your ſelf Superfluities, that you may ſupply the Poor with Neceſſaries. The Poor are God's Wardrobe;

robe; you cannot hang up your Raiment in a better place.

CHAP. XV.

How to manage your Converse in Company.

1. LET that grace of Love and Charity commended to you in the former Chapter, steer and influence you in your Civil Converse in all Companies. Let it be as a bridle to your tongue, to restrain your speaking evil of others, and to curb all censuring. *Take him* (saith holy Mr. *Baxter*) *that speaks evil of another to you, to be Satan's Messenger, intreating you to hate your Brother, or to abate your Love.* Let me then warn and caution you, not to run upon Satans Errand, or to do his Message. And consider that this speaking evil of others, is the great Make-bate, the grand Incendiary that raiseth up flames, kindles hatred and malice, and damps all Love and Affection.

It's

It's the Sluce of diſſention and diſcord, the great Inlet of jarrs and animoſities, of quarrels and contentions in all Companies. And as for cenſuring of others, how familiar is it with thoſe of your Sex, when they come together, to run diviſion in the Cenſures of other perſons, either for their entertainments, their garb and dreſſing, their outward behaviour and geſtures, or ſome ſuch triſles? alway finding fault, and often making (as Coneys do holes in the Rocks) where they cannot find; therefore do you mind your ſelf only; look within your ſelf, within your own heart; in this reſpect keep at home, like a good Huſwife; be much within doors, within your own boſom, to ſpy what fault there is, and go not abroad in uncharitable Cenſures of others. In the Twilight we can ſee to read without doors, when we cannot within: We cannot ſee the ſwellings in our own hearts, when we can eaſily ſpy ſmall Pimples in another; we can ſee the Mote in

anothers Eye, when we cannot the Beam in our own.

2. Be watchful when you are in Company, that you contract no harm thereby. The Bee in the midst of the Hive full of clinging stuff, yet keeps her wings untoucht with it. Indeed vain Company hath usually a very strong force, to make us imitate their gestures, words and actions; we usually learn our Pronunciation, our *Shibboleth*, and our Gestures and Gate, by our Company. You can scarce come any where, but there is some white Wall, or some black Hood, so that you shall carry something away with you. But the greatest danger is from carnal Friends and Relations; these indeed are the great impediments in the way to Heaven. Many in all probability had been holy and gracious persons, if they had had better Kindred, and lived where Godliness had been encouraged, and good Examples given thereunto. O it is a very sad thing to be near to them, whose nearness will remove you

further

further from God! Be therefore exceeding careful, to keep your ſpiritual Watch in your Company; and labour ſo to live in the World, as not to partake of the corrupt and ſinful humours of it: As Mother Pearls live in the Sea, not taking in one drop of Salt Water into their Shells.

3. But yet as much as poſſible may be, avoid joyning your ſelf with any Acquaintance, except ſuch by whom you may be made better. The Royal Pſalmiſt begins his firſt Pſalm with the bleſſedneſs of that perſon, who hath not walkt in the company of the ungodly. Diamonds will not cement with Rubbiſh.

4. In all Converſe in any Company, let ſome good words fall from you, that may tend to make them better. Let your Lips (like the Spouſes in the *Canticles*) drop as the Honey-comb; diſtil ſome ſweetneſs, ſome ſavoury and wholſom words. A word ſpoken in ſeaſon may thro' God's bleſſing tend to the eternal welfare of a Soul. A good Woman riding

with

with her Husband in a great Thunder, which much affrighted him, and being askt by him what the reaſon was, why ſhe was not at all afraid, returned this ſweet and holy Anſwer; *Becauſe it is my Fathers Voice.* And this one ſeaſonable word proved the occaſion of his Converſion to God.

5. Be ſure to avoid all vain diſcourſe and idle chatt, which is the feminine malady; and let your words be few and well conſidered before you ſpeak. Remember that aſtoniſhing ſpeech, *Mat.* 12. 36. *That of every idle word, that you ſhall ſpeak, you ſhall give an account thereof at the day of Judgment.*

CHAP. XVI.

How to manage Solitarineſs.

1. WHen you are ſolitary and alone, take heed of the creeping in of vain thoughts, which are then moſt apt to ſwarm. Oh it is incredible to think what a multitude of

of vain thoughts, run through the vain mind in an hour; perhaps as many as there be Sands in an Hour-glaſs. O what pity is it that this noble Soul ſhould be ſo idle, either doing nothing, or to ſo little purpoſe! It's an evil heart, that like Jett, draws to it ſelf nothing but Straws. O how much is it to be lamented, that this golden Mill of the Soul, ſhould ſpend it ſelf in grinding Chaff for its Enemy, the great deſtroyer of Mankind! *O waſh thy heart from wickedneſs, how long ſhall thy vain thoughts lodge within thee? Jer.* 4. 14.

2. Entertain ſome ſhort diſcourſes with God, or with your ſelf when you are alone. You never need complain of Melancholy and Solitarineſs in want of Company, when you may make your ſelf company enough; for you may then hold diſcourſe with God and your own Soul. A Child of God is never leſs alone, than when moſt alone, becauſe he hath God uſually with him, who is the beſt company. That good Heathen Philoſopher

pher *Epictetus*, could solace himself in his Solitariness in Banishment, with these thoughts, that Divine Colloquies and Conferences were to be had every where with God. O learn to converse with God in your most solitary Retirements. Say to God, *I will set thee always before me*, *Psal.* 16. 8. Or you may profitably use some discourses with your self, some Divine Soliloquies; you may call your Soul aside to her withdrawing Room; you may commune with your own heart in your Chamber, as the Psalmist expresseth it; *Psal.* 4. 4. But not as the Fool in the Gospel did, singing a secure lullaby to his Soul; *Soul, thou hast much goods laid up for many years, eat, drink, and be merry*; *Luk.* 12. 19. But after the example of the devout Psalmist, singing a holy rest to his Soul; *Return unto thy Rest, O my Soul! for God hath dealt bountifully with thee*; *Psal.* 116. 7. Or if you have a troubled spirit, then you may talk to your self in a way of challenge, or chiding expostulation; *Why art thou cast down, O*

my

my Soul! and why art thou diſquieted within me? As he did, *Pſal.* 42. 5, 11. where he rallies up his Soul in that awakening Enquiry. And if after you ſee reaſon to alter your Note, and to give thanks for the ſcattering of that ſad Cloud by the Sun-ſhine of Pardoning Mercy and Love, then you may ſet your Affections in the ſame Key, in which the ſame holy Man's were in another Soliloquy, ſaying with him; *Bleſs the Lord, O my Soul! and all that is within me bleſs his holy Name, who forgiveth all thine iniquities, and healeth all thy diſeaſes*; *Pſal.* 103. 1, 2, 3.

3. This courſe will much improve you in Piety and Holineſs; and this Retirement will help you to the moſt excellent Company, to the Fellowſhip of God and Chriſt, who will dwell in you; and the innumerable company of Angels and juſt men made perfect will be of the ſame Society with you. She that is not permitted to ſpeak in the Church, may thus preach to her ſelf, in her own private Chapel, to her great benefit. I mean

mean that Sacred Chapel, which her Devotion hath built in her own heart.

CHAP. XVII.

How to live in a Proſperous Condition.

1. LIve above withering Vanities, above all the ſmiles and blandiſhments of the World; let not your heart be glued to any creature-comforts; look on them all as withered flowers, as dead things; let your heart be crucified to the World, and the World to it, looking upon it as a dead carcaſs, that hath no beauty or lovelineſs in it. If you profeſs your ſelf a Chriſtian, live at a higher rate than others. How unbecoming is it a Child of God to be puzling her ſelf about the World? A ſenſe of the Love of God would lift up your Soul above the ſweeteſt flowers and delights upon Earth, in all which there will be found nothing but Wormwood and Gall in the latter end, nothing

nothing but vanity and vexation of ſpirit. It's only the Roſe of *Sharon* that is without prickles.

2. Proportion your duties according to your mercies; the greater Receivings or Incomes you have from God, the greater muſt your Diſburſments and Layings out for him be. Your Account muſt be according to the number and weight of your Talents, *Matth.* 25. The Servant ſhould proportion his work according to his wages. The Tree brings forth fruit proportionable to the juyce and nouriſhment that the root ſucks from the Earth, and to the coſt that is beſtowed upon it. In the Ceremonial Law God required more coſtly Sacrifices from the Rich than from the Poor: A pair of Turtle-Doves or two young Pigeons would have been accepted from the Poor, but not from the Rich. God was diſpleaſed with *Hezekiah*, becauſe he rendred not according to the benefits received, 2 *Chron.* 23. 25.

3. Improve all your proſperity

rity and lawful pleasures to the furthering of your delight in God. If that a prosperous condition should afford you all the variety of Objects, which might be most delectable to the several senses, use them only, as Stirrops, or as the advantage of a higher ground, to raise up your self by to the thoughts of Heaven, and the delights thereof. Let your Soul take occasion and advantage thence, to carry it self up to the delightful thoughts of God, the giver of all these; as the Bird from the Tree takes the further flight: And so far as you can, make use of all your delight in creature-comforts to promote your delight in the Lord, and to drive away those black Clouds of carnal fears and sadnesses of spirits, which are Enemies to your spiritual joy and delight. Thus you will prove your self a good Chymical Christian, extracting a spiritual Quintessence out of these earthly and drossy things; thus you turn Dung and Dross into Gold and Pearls, mean and con-

temptible matters into high and glorious things, and gain to your ſelf ſuch an *Elixir* as will refreſh the Soul, and fill it with Cordial Spirits. When you perceive and taſt the ſweetneſs and pleaſantneſs of theſe outward mercies, think ſeriouſly, if theſe be ſo ſweet and delightſom, how much more ſweet is God himſelf, who put all that ſweetneſs and pleaſantneſs therein?

4. As you love your Soul, let not your life be a life of pleaſure and vanity. If the Devil can but take you up with one pleaſure one day, and another vanity another, till the Hour-glaſs of your time be run out, he hath his end, and you are ruin'd for ever. Remember *Dives*, his life was a continual feaſt of pleaſure, (*Luk.* 16. 19.) but death ſoon brought the Voider, and the Devil took away. O do not ride to Hell upon the back of pleaſure! Can any think to dance with the Devil all day, and to ſup with Chriſt at night? *Quies*, which ſignifies Reſt, wants the plural number:

Flatter

Flatter not your self with dreams of having a Rest in carnal pleasures here, and everlasting Rest hereafter also.

CHAP. XVIII.

How to manage an Afflicted Condition.

1. USE your best endeavours to get good by all the Afflictions and Crosses that shall befal you. I know indeed it may be with Christians as with Meats; some are preserved in Sugar, as Cherries and Plums, *&c.* others (as Beef) are preserved in Brine. But yet I think, you have more reason to fear the sweetness of a prosperous, rather than the sharp Brine of an adverse condition. Bees are killed with Honey, but quickened with Vinegar. If you read your Bible through, you shall find that few of God's Children have gone through a prosperous condition, without being ensnared thereby, and rarely find any but have been bettered by adversity. In the Summer of prosperity it's well if you be not Fly-blown.

In the budding Spring, and in the blooming Summer, then Pride and Vanity, Formality in Religion, and Satisfaction in Creature-comforts will be apt to ſprout forth and taint you; but the ſharp Winter of Affliction will kill theſe Vermin. Sharp and bitter things are abſterſive, and cleanſe the body from many noxious and phlegmatick humours; whereas ſweet things, much uſed, do ſtuff up the paſſages of the body, and create many obſtructions. It's a high Character that is given of that Noble Perſon, that Mirrour of your Sex, the Lady *Jane Gray*, that ſhe ſo managed an afflicted condition, that ſhe made Miſery it ſelf ſeem amiable, and the Night-cloths of Adverſity did as much become her as her Day-dreſſing. God's Children are his Jewels, his rich Plate, which being ſcoured by Afflictions, look brighter; their Souls are bleacht and whitened in the Waters of Afflictions. Theſe are the ſharp Lemmon that take off their Mill-dews. Chriſtians ſeldom come to be great Scholars

Scholars in the School of Christ without the Rod of Afflictions. Learn to value Afflictions as you do Physick, not according to the taſt and relliſh, but according to the profitable effects that it works. That is to be accounted a bleſſed Feaver that preſerves the Soul from everlaſting burnings.

2. If you be not better'd by God's Rod when he ſends it, take heed leſt he turn not his Rod into a Serpent, as *Moſes* Rod was. Is it not to be thought a dangerous ſymptom of God's rejection and that the Phyſician of our Souls is leaving us, when Afflictions, which uſually are God's Phyſick to purge out our Diſeaſe, do cooperate therewith, and ſo encreaſe it? it's then to be feared that we ſhall hardly recover.

3. Improve all Afflictions for your ſpiritual good by Prayers, and actings of Faith in a Promiſe. 1. By Prayer. *Is any afflicted? let him pray, Jam.*5.13. Afflictions may be ſaid to be improv'd by Prayer, theſe two ways; 1. By making them a motive to put your ſelf on

Prayer. The Rod then doth the Child good, when it brings his ſtubborn heart to his knees. God therefore lays his People on their backs, that he may make them to look up to Heaven. Every Croſs is an unſanctified Croſs, that is not attended with Prayer. 2. By uſing Prayer as a means to help you againſt thoſe ſins, which are apt to accompany an afflicted condition, as Impatience, Diſcontent, *&c.* and to fetch in thoſe graces which you have moſt need of therein, as Faith, Humility, Repentance, Contentment, Joy, and Submiſſion to the Will of God. Prayer will cauſe theſe precious fruits to grow on the Croſs, and ſo it will be ſanctified to you.

2. Improve Afflictions by actings of Faith in the Promiſes. Afflictions are ſweetned to Believers, they are rolled up in Sugar, they are ſteept in Honey, ſanctified by the word of the Promiſe, that they ſhall work together for good, *Rom.* 8. 28. and yield the peaceable fruit of righteouſneſs,

Heb.

Heb. 12. 1. The Promiſe gives them a moſt delicious relliſh to Faith. Faith can make a ſoveraign Oil of theſe Scorpions to heal the Soul. Faith can turn Water into Wine, even the bitter Waters of *Marah* into the Wine of Comfort.

CHAP. XIX.

How to manage your Relative Condition.

1. BE earneſt in Prayer to the God of all Grace, to furniſh you with ſuitable Grace for the Relations you ſtand in. Hath God called you to be a Wife? pray for the ſpirit of a Wife. There's no Relation that we enter into, but it calls for new duties from us. No Relation but hath its peculiar temptations and ſins, to which it is prone. Conſider then what are your Relation-temptations, and your Relation-ſins, and what are your Relation-duties, and pray for ſtrength againſt thoſe particular temptations and ſins, and for thoſe particular

duties. No duties are more momentous, and yet none leſs obſerved uſually. It's a common fault to neglect our own work, and too much to complain of others neglecting theirs; and ſo like Planets we eclipſe one another. Many Wives are apt to pick quarrels, becauſe their Husbands do not their duties, when themſelves omit their own. And ſo many unnatural Children complain of their Parents for being ſo, when it is next door to an impoſſibility for a Parent to be unnatural. O mind well your Relation defects, and be very careful that Religion may form and mould your demeanour towards all your Relations whatſoever. This will be your excellency; thus will you be like a fixed Star, ſhining in that proper Orb, in that very ſphere and ſtation, where God hath fixt you, without eccentrick motions.

2. If you would know how the caſe ſtands betwixt God and your Soul, conſider what you are in all your ſeveral Relations, and how you manage them.

them. Judge not your self so much by your praying, and hearing, and other duties of Religion in your general Calling, as a Christian, as by the practice of your Religion at home in your Relations Observe specially how your Religion works in your Relative condition, and the temptations thereof. She is not a good Woman, that is not a good Wife, or not a good Daughter.

3. Live in a free and chearful submission and obedience to your Husband: You have this command given in several places of Scripture. *Wives submit your selves to your own Husbands, as unto the Lord;* Eph. 5. 22. Col. 3. 18. 1 Pet. 3. 1. This submission includes both Reverence and Obedience to the Husband, and this Obedience must be shewed both to his commands, his desires, his restraints, and his rebukes; nay, if his rebukes should turn to revilings, the Wife may not revile again, for that would be to shoot with the Devil in his own Bow; but she may sweetly admonish him in things that she certainly knows to be sinful and

hurtful. Your ſubjection doth not hinder you from provoking him to love and good works, as the Apoſtle uſeth the phraſe; *Heb.* 10 24. but yet even this provocation muſt be without paſſion: You may lovingly admoniſh him thereunto, but with a care, that in ſo doing, you provoke him not to wrath, leſt you do like thoſe, who take hot water to heat the Stomach, and thereby enflame the Liver. The Wife in *Nathan's* Parable is called a Lamb; ſhe muſt be a Lamb for meekneſs. The Apoſtle *Peter* having ſaid, *Ye were as Sheep going aſtray, but are now returned unto the Shepherd of your Souls*; 1 *Pet.* 2. 25. He immediately adds in the next words; *Ye Wives be in ſubjection to your own Huſbands.* Wives are Chriſts Sheep, and muſt not be the Devils Shrews.

4. Is God calling you to be a Mother (having formed a work in you unſeen to any other Eye but his) take great care, that you give up, and ſeriouſly devote and dedicate the fruit of your womb to God, to be his Servants,

ſo

so that all the Children that God shall give you, may be (as *Bathsheba* called *Solomon*) Children of your Vows. And in the educating of them, see that you be continually instilling and dropping into them the Milk of wholsom Instructions, that so it may be said of you, as of *Solomon*'s virtuous Woman; *her Children rise up and call her blessed*; *Prov.* 31. 28. How careful have holy Women been in these cases? While *Monica* the Mother of Saint *Austin* was with Child with him, she did often devote him to the Christian Religion, and the Service of the great God; and afterwards in his Education, she so affectionately tendred the good of his Soul, that he was called the Child of her Prayers and Tears. It was *Timothy*'s happiness that he had a good Mother and a good Grand-mother; for so he learned the Scriptures from a Child. And the Mother of holy *Bernard*, as soon as her Children were born, gave them up to the Lord Jesus, to be his Servants: And no less careful was she of of their Instructions, as soon

ſoon as they came to be capable thereof, and the ſucceſs was happy, in that all of them became holy Children of God. Children while young are moſt with the Mother, and in her company, and uſually have the moſt love to her, and therefore are the moſt likely to take her Inſtructions; therefore be you careful to improve that advantage. And begin betimes with them, ſo ſoon as you ſee the firſt buddings of reaſon. Gardiners begin to graft at the firſt riſing of the Sap in the Spring, and when the Bud of the Stock firſt begins to ſwell and enlarge. The Wax, while it is ſoft and tender, will eaſily take Impreſſion. Labour by all means to imprint upon the Children that God ſhall give you, a ſtamp of Holineſs. *Philip* King of *Macedon* gave to one a piece of Metal, without any ſtamp, who after returned it again to the King with his Son *Alexander*'s Picture engraven on it, which very much pleaſed the King. You will receive your Children from God unpoliſht, without any form; ſee that you return

return them back to him with his Son Christs Image on them, which is the Image of Holiness.

5. How sadly accented an account have those Mothers to give to God, who neglect giving of good Instructions to their Children betimes? What a terrible speech was that of a dying Lady to her ungodly Mother? *It's too late now to speak of God to me, I am going to Hell before, and you will certainly follow after.*

CHAP. XX.

How to manage all Natural and Civil actions religiously.

1. MAnage all your Natural and Civil actions by the Rules of Religion, making the very drift and scope of them all to be the pleasing and glorifying of God. Let the Needle in the Compass of your Soul, stand directly and steddily to this Pole, God's Glory; and then you will steer your course aright. Mind this end, not

not only in acts of Devotion, and the direct duties of Religion, but in the course of your civil conversation.

2. And do not satisfie your self with making God your end in the general course of your life, but mind this end actually and expresly in every solemn action of every day. If you eat or drink, do it not to gratifie your carnal sense or appetite, but to preserve your health, that by your health and strength you may be better enabled to do God service. And so in all your domestick affairs, level your Arrow at the same mark, aim at this White chiefly and ultimately, the Glory of God. Thus you will make both your Natural and Civil actions to slide into Religion, and become parts of God's service. Thus you will serve God in your lying down, and in your rising up, in your eating, drinking, sleeping, visiting, journeying, and all other your lawful actions.

3. But I do not here bid you to mind this end actually in every ordinary action throughout the whole day, or

or in every bit of Bread that you put in your mouth; this cannot be done; but yet you may do it in every ſolemn action of the day; you may at every meal when you ſit down actually and obſervedly mind this end, though not in every bit you eat. Or in a morning when you riſe, you may have a reſolved intention to do all that day in the Name of God, and for his Glory; and you may by a ready unobſerved act of a ſtrong habit order all particulars that day to the ſame end, which you did actually propound to your ſelf at firſt riſing in the morning; and ſtill all the day do propound to your ſelf in the general habitual diſpoſition, frame, and purpoſe of the heart. Thus then, though the Glory of God, and good of the Soul, cannot be diſtinctly and actually intended in every ſingle action of the day; yet a ſincere habitual intention of God's Glory, well fixed and rivetted within, will be ſufficient to ſteer and influence all the particulars of that day into that end. As a man that ſets forward in a Journey with

with a full intention to go to *London*, though he do not actually think of *London* in every ſtep that he takes, yet by virtue of the firſt ſettled intention, every particular ſtep is ordered to that end.

CHAP. XXI.

Of ſpending of Time.

1. NEver do any thing meerly to paſs the time away. Neither make any Viſits, nor ſet upon any thing called Recreation, barely on that account. Time is too precious a Jewel, too valuable a Treaſure, to ſtudy how to get rid of it, as ſome do of an old Commodity that lies on their hands, that they cannot tell what to do with. God never gave us the leaſt pittance or moment of good to trifle away, but that we might do ſome time therein. What, can you have any time to paſs away, when many would give all they are worth but to draw out their breath one hour longer? As a great Lady

Lady that cryed out on her Death-bed. *All too late, a world of wealth for an inch of time.*

2. Avoid all such occasions whatsoever as are expensive of much time to no good purpose; as vain trickings and trimmings, tirings and dressings, too long needless visits, perusal of idle Books, or Treatises of vanity and folly, vain thoughts, fruitless discourse, unnecessary sleep, useless Recreations, and idle Games. But it may be askt, Are not these things lawful? This one Question sends many to Hell; *May I not do this?* For we are most of all in danger by the use of lawful things, being here most apt to go beyond our bounds. There are more killed by Wine than there are by Poison. But why may not I do as the most persons do, that are of my rank and quality? No; do not you set your Watch by the Town Clock, but by the Sun-Dial of the Scripture, the true and perfect Dial of the increated Sun. Make not your Neighbours, but the Scriptures the Rule of your Life.

If

If you eye what others do, and direct your courſe of Life accordingly, you do ſteer by a Planet, and not by the Pole-Star, and will never ſo come at the heavenly Harbour, the Port of Eternal bliſs and happineſs. I do not adviſe you againſt neceſſary Recreations for your health. But thoſe that ſpend much time in Playing, Carding, Dicing, or ſuch kind of Games (againſt which I hope I need not much caution you) do but nick-name it, when they call it Recreation, and are like ſuch, that have a nice ſtomach, who feed more on ſauce than they do on meat.

3. Make every day a working-day for Heaven, and every day a Sabbath from ſin; I mean a reſting-day from it. Be every day working out your Salvation with fear and trembling; your time is ſhort, and your work is great, and your Salvation lies at ſtake, therefore fall hard to your work; ſet on it with all your might, and hoard up all the time that poſſibly you can for it.

4. Re-

4. Remember often that Immortality and Eternity hangs upon the ſpending of your time, and according as you ſpend this, ſo it will be with you to all eternity, either for happineſs or miſery. I have read a Story of a certain Gentlewoman, who uſed to ſpend much time in playing at Cards, and ſuch Games, coming once from that Paſtime late in the night, and finding her Waiting-Maid reading a good Book, caſt her Eyes over the Maids ſhoulder, and ſpake words to this effect; *Thou poor melancholy Soul, what, alway reading and ſpending thy time in this manner? wilt thou take no comfort in thy life?* But the Gentlewoman being ſoon after got to Bed, could take no reſt, but lay groaning and ſighing bitterly. The Maid lying in the ſame Room, and hearing it, deſired to know the reaſon of it; to whom her Miſtreſs replied; *I read this word* Eternity *in thy Book, which hath ſo pierced my heart, that I believe I ſhall never ſleep more till I have a better Aſſurance of my Eternity.*

Laſtly;

Lastly; Consider seriously that you must at the great Day of the Lord, give an account for all your time. It's said of *Ignatius*, that whensoever he heard a Clock strike, he would say, *Here is now one hour more past, which I have to answer for.* O what a heart-affecting consideration is the loss of time, with the account to be given for it? Holy Mr. *Baxter* tells us, he familiarly knew a most holy, grave, and Reverend Divine, who was so affected with the words of a godly Woman, who at her death did often and vehemently cry out, *O call time again! O call time again!* that the sense of it seemed to remain on his heart, and appear in his Praying, Preaching, and Conversation to his death: O that the reading of her words here might have the like happy Influence on your Heart and Conversation!

CHAP.

CHAP. XXII.

Of the Order and Method of Duties every Week-day.

1. AS ſoon as you are awake in the morning, lift up your heart in ſome good thought to God. Let your heart be raiſed up in thankfulneſs to God for the mercies of the former night, and by fiducial reliance on him for his Providence over you that day following. Set forth in the morning in the Name of God, reſolving to do all things that day in that Name; *Col.* 3. 17. and for his Glory, and that you will ſo ſpend it for God. And likewiſe fortifie and arm your ſelf againſt all the temptations that you foreſee you are likely to meet with occaſionally that day. And if any thought about any worldly concern ſhall preſent it ſelf to you, ſtriving to get firſt in, check it with the words of our Saviour in another caſe; *Touch me not, for I am not yet aſcended to my Father.*

Father. I have not yet raiſed up my heart to God. Thoughts will ſtand about your heart in a morning, as a company of Clients about the door, and that which firſt enters hath uſually moſt to do all that day. Satan will firſt croud in, if poſſible, by ſome worldly or vain thought, to get the firſt entrance in the morn; he is like a greedy and reſtleſs ſtomach-worm, that keeps a coyl to have his breakfaſt before his Maſter be ſerved. Therefore let it be your diligent care as ſoon as you awake, to fill your heart with ſome thoughts of God, which will be the beſt break-faſt to keep out the wind of a temptation. And if you thus perfume the Soul in the morning with ſuch ſweet odours, you will the better keep out ill ſcents all the day. Let your heart be as the Sun-Dial, that early receives the Sun-beams, and goes along with it till the evening. Let it receive the Beams of the Sun of Righteouſneſs freely in the morning, and he will ſhine on it all the day. If you do not at firſt ſet our

to

to a right point of the Compaſs, you will make a bad Voyage.

Ejaculations which may be uſed when you awake in or toward the Morning.

MY voice ſhalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up, Pſal. 5. 3.

How precious are thy thoughts unto me, O God? how great is the ſum of them? If I would count them, they are more in number than the Sand. When I awake I am ſtill with thee, Pſal. 139. 17, 18.

My Soul waiteth for the Lord, more than they that watch for the morning; I ſay, more than they that watch for the morning. Pſal. 130. 6. *O when ſhall the day dawn, and the day-ſtar ariſe in my heart?*

It is of the Lords mercies that I am not conſumed, becauſe his compaſſions fail not; they are new every morning, Lam. 3. 22, 23. *Therefore my thanks ſhall never fail, but be new and freſh every morning alſo.*

2. Let

2. Let not your morning hours (which are the very flower and cream of time, the moſt precious of all the day for any work or duty) be ſpent in Bed, or vainly out of Bed. And while you are dreſſing, let ſome one (if you can conveniently) read to you, or elſe you may employ your time in thinking of the laſt Sermon you heard, or ſome other good thoughts, as of the Soul's Wedding Garment, *Matth.* 22. 11. or of the durable Cloathing, (*Ezek.* 23.18.) in compariſon of which all the beſt Apparel is but a Cobweb Tiffany, a fine worthleſs Nothing; or you may uſe ſuch Ejaculations and Meditations as theſe following.

Ejaculations and Meditations which may be uſed while you are dreſſing.

PUT *on the Lord Jeſus Chriſt, and make no proviſion for the fleſh, to fulfil the luſts thereof*, Rom. 13. *ult.*

Put on the New Man, which after God is created in righteouſneſs and true holineſs, Eph. 4 24.

Be

Be you cloathed with humility, for God reſiſteth the proud, and giveth grace to the humble; 1 *Pet.* 5. 5.

This Garment is very neat, but how much more comely and glorious is the Wedding Garment of Souls, the Robe of Chriſt's Righteouſneſs, which is put on by Faith!

Oh what a bleſſed time will that be when I ſhall be arrayed with the perfect beauty of Holineſs, with the white Garments of perfect Light and Glory! then ſhall be the Marriage of the Lamb.

Am I not now garniſhing a Body which may in a few days turn to rottenneſs? O what ſhall this vile Body be deckt, as a dead Body, ſtuck with flowers, and the precious Soul be neglected!

3. When you have got your cloaths on, then ſolemnly retire into your Cloſet for Devotion, if no other neceſſary buſineſs call you unto ſomething elſe before, which may often happen when you have a Family; which when you have, then, if occa-

ſion be, firſt ſettle affairs therein, for the fore-noon work, and then having ſounded a retreat in your heart to temporal affairs, you may after retire into your Cloſet with more freedom from domeſtick cares, and without fear of interruption; whereas if you went to your private Devotion before, you would be forced to cut it ſhorter, to curt and clip that duty.

4. Manage your domeſtick affairs with prudence and diligence, but not with ſollicitous eagerneſs and vexing care. *Solomon*'s virtuous Woman, looketh well to the affairs of her houſhold, and eateth not the bread of idleneſs; *Prov.* 31. 27. *A wiſe woman buildeth her houſe*, *Prov.* 14. 2. ſhe ſtudies in every buſineſs how to ſet every thing in order, as the Carpenter ſtudies how to ſet every part of the frame in joynt. But yet herein be not like *Martha*, while ſhe played the good huſwife, cumbred about many things. And if many things fall out together, diſpatch them in a prudent order, and not with too much haſte and

and eagerneſs. Thoſe things are ſeldom well done, that are done over-haſtily. The Drones flie about more haſtily than the Bees, but they make no Honey but Combs only.

5. At your meals reflect upon God, turn your eyes to ſee his mercies towards you. Thus will you enjoy God in all. A carnal heart regards no more than the bare enjoyment of theſe outward mercies, but looks not to the ſpring from whence they come, as a gracious heart doth, who finds the greateſt ſweetneſs of them, to be their coming from the Love of God. Beſides, you may then reflect on God by raiſing up your thoughts to the delights in him; think ſeriouſly in your heart, if this meat be ſo ſweet to my taſt, how much more ſweet is Chriſt and hidden Mannah? Here you may take occaſion, like him that ſate at meat with Chriſt, *Luk.* 14. 15. to raiſe up your thoughts to the bleſſedneſs of him that ſhall eat bread in the Kingdom of God. Thus you will feaſt your Soul, while you are feeding your

Body. Thus you may ſo ſweeten your Meat, and ſpice your Cup, with the relliſhes of the Love of God, as may make your Table better, and more pleaſant to you, than the Tables of the greateſt Ladies in the World.

6. In the midſt of all your domeſtick over-ſight of affairs (when you ſhall have any) eye Gods Providence, caſting all your care upon him, and ſo he will bleſs your endeavours. And often retire to God by Ejaculations, ſhort Addreſſes, and holy Breathings of Soul after him. By theſe you may ſanctifie both your walking, riding and journeying (which are uſually vainly ſpent in multitudes of idle thoughts that ſignifie nothing) and all your affairs alſo whatſoever. This was *Nehemiah*'s practice when he was before the King, he then prayed to the God of Heaven, *Chap.* 2. 4. I do not believe that he then went into ſome place by himſelf to pray; no, he ſent up only ſome ſhort Ejaculations to God, while he was in the King's preſence. It's reported of holy Mr. *Dod*,

that he never got up upon his Horſe, but he prayed before he alighted off. In every corner there is a Throne of Grace, therefore often, every day, improve this priviledge; be often looking up to God, and caſting your eyes to Heaven; and ſo you may bring down Heaven to you. As often as you want direction in any ſudden caſe and affair, or relief in any need, by one lift or ſudden glance of the Eye of Faith to Jeſus Chriſt, you may have it. And in ſuch caſes you may uſe as an Ejaculatory Prayer that of honourable *Jabez*; *O that thou wouldſt bleſs me indeed! and that thy hand may be with me! and that thou wouldſt keep me from evil, that it may not grieve me!* 1 *Chron.* 4. 10. which was ſo pleaſing to God, that it's added there, and God granted him that which he requeſted.

7. Beſides thoſe ſhort Ejaculations now mentioned, you muſt make ſolemn Addreſſes to God twice a day at leaſt. The Soul muſt have her ſet meals, or a ſet ſervice to God twice

every day at leaſt. Twice every day the Clock muſt neceſſarily be wound up. *Aaron* lighted the Lamps, and burned Incenſe evening and morning; *Exod.* 30. 7, 8. Reading of Scripture is to us as his burning the Lamps, and praying is as his burning Incenſe; theſe two muſt go both together, like eating and drinking. If you do ſolemnly addreſs your ſelf to God in the morning, you ſhall be in a better frame and temper of heart all the day after: and if you do it at night, you will find a better appetite to it again next morning. But I do not limit you to twice a day; it will be beſt to do it as often as with any conveniency you can. Holy *David* did it thrice a day, evening and morning, and at noon; *Pſal.* 55. 17. ſo did *Daniel*, *ch.* 6. *v.* 10.

8. Fill up all the intervals and vacancies of your time every day, thoſe Parentheſes or breathing times betwixt one employment and another, with reading ſome good and profitable Books, neceſſary Recreations for your health, charitable Viſits of the

the Poor, friendly Courteſies, neighbourly Civilities, or ſome profitable Diſcourſe, or Recourſes to God in Prayer, beſide your evening and morning Addreſſes.

9. Every night before you go to Bed, retire your ſelf, and call your ſelf ſeriouſly to an account in an impartial ſurvey of all the remarkable actions, and alſo of the mercies of the paſt day. And for your better direction therein, you may ask your ſelf theſe following queſtions.

1. What time have I loſt or trifled away this day?

2. What particular duties have I omitted?

3. What ſins have I committed this day?

4. Out of what principle have I performed my duties? whether out of an inward byaſs of Love to God, or from ſome outward Poiſes and Motives? Have not the wheels been oiled by ſome ſiniſter oreſpects in duty? Hath not my perf rmance of

duties been more out of cuſtom, or to ſtop the mouth of natural Conſcience, than out of any delight in them?

5. In this account ask your ſelf what have my Receivings been from God this day? what Talents and Mercies have I had from him? and how have I laid them out for him? what Mercies have I received, and what returns have I made for them?

10. Cloſe your eyes at night with ſome thoughts of God and Chriſt. When you are compoſing your ſelf to ſleep, commit your ſelf then both Body and Soul into his hands to keep them for you, while you ſleep, as the Child when it goes to Bed gives its Mother what it would have kept ſafely. Or going to Bed, you may ſuitably meditate on Death, whoſe Image and Picture Sleep is. Look upon your Bed as upon your Grave; think to die as often as you fall aſleep. Sleep is a ſhort Death, and Death is nothing elſe but a long ſleep: the Bed is a grave for one night, and the Grave is a Bed for many Ages. We

expect

expect to awaken from our Beds, and we hope to rise again from our graves. If you seriously follow this course every night, you will have Jesus Christ lie all night, as a bundle of Myrrh betwixt your breasts, and will find your heart in a good frame when you awake. If you thus rake up the fire over night, you will find it in in the morning. *Solomon's* virtuous Woman lets not her Candle go out by night; *Prov.* 31. 18. Let your Lamp be well trimm'd, your Grace well lighted and put in exercise when you compose your self to rest; and like a good Watch-candle, you will find it burning when you awake. O how many are there that lie down as the Beasts in their Straw, without so much as bidding their Souls good night?

Ejaculations which may be used at night before sleep.

I *Will both lay me down and sleep, for thou Lord make st me dwell in safety*; Psal. 4. 8.

When thou lieſt down thou ſhalt not be afraid, yea thou ſhalt lie down, and thy ſleep ſhall be ſweet; Prov. 3. 24.

Lord, I commit my ſelf both Body and Soul into thy hands, who art the keeper of *Iſrael*, and neither ſlumbers nor ſleeps. *The Lord is my keeper, the Lord is my defence, who neither ſlumbers nor ſleeps; Pſal.* 21. 4, 5.

11. If there be any interceptions, any interruptions or breaches of ſleep in the night, fill up thoſe vacancies with meditations on ſome Sermon lately heard, or on what you read the day before in the Bible, or ſome other good Book, or elſe with ſome Parenthetical Ejaculations, as devout Souls, thoſe ſpiritual Crickets of the night have uſed to do.

Ejaculations that may be uſed in the Night in breaches of ſleep.

BY night upon my bed, I ſought him whom my Soul loveth; Cant. 3. 1. O let me not have occaſion to ſay, *I ſought him, but I found him not*; or to go about as the Spouſe there did, in a dark

dark night of deſertion, crying out like a deſolate Widdow, *Saw ye him whom my Soul loveth?*

With my Soul have I deſired thee in the night; yea with my ſpirit within me will I ſeek thee early; Iſa. 26. 9. *My Soul ſhall be ſatisfied as with marrow and fatneſs, and my mouth ſhall praiſe thee with joyful lips, while I remember thee on my bed, and meditate on thee in the night watches*; Pſal. 63. 5, 6.

O when ſhall I come and appear in the preſence of God, in the City of the New *Jeruſalem*, which hath no need of the Sun, neither of the Moon to ſhine in it, for the glory of God doth lighten it, and the Lamb is the light thereof: And there ſhall be no Night there, and they need no Candle, neither Light of the Sun, for the Lord God giveth them Light, and they ſhall reign for ever and ever; *Rev.* 21. 23.

O when ſhall my Soul be received into the number of that heavenly Chore that ſing for ever *Hallelujahs*, that reſt not day and night, ſaying, Holy,

Holy, holy, holy, Lord God, Almighty, which was, and is, and is to come; *Rev.* 4. 8.

I will bleſs the Lord who hath given me counſel, my reins alſo (my inward thoughts) *inſtruct me in the night ſeaſon*; *Pſal.* 16. 7.

CHAP. XXIII.

How to ſpend the Lord's Day.

IN general, Be a curious ſpender of your time on the Lord's Day. This will be a holy curioſity. Let this day be your delight, ſpend it wholly in walking in the Spouſes Garden amongſt Duties and Ordinances, with a ſweet and holy pleaſure, where there is ſo great variety, that you may go (like a diligent Bee) from one Flower to another, from one Duty to another, and never take ſurfeit. It's the whole day that God commans to be ſanctified, and therefore the whole muſt be ſpent in holy exerciſes. Therefore do not think it ſufficient for the ſanctification thereof, that you have

have been at the Publick Worſhip in the Aſſembly, unleſs the whole day were ſpent there, as was antiently done by the Primitive Chriſtians in their Publick Aſſemblies, almoſt from morning to night. On other days of the week Duties call for time, but time calls for Duties on the Lord's Day. If I were to paſs my Judgment on the Religion of any perſon, I would take my meaſures from the manner of their obſervation of the Lord's Day.

2. Before you go to the Publick Worſhip, ſpend what time you can in private (beſide Duty in the Family) that ſo you may be better prepared for the Publick: for private Devotion before will be a great means to prevent worldly thoughts and diſtractions, when you are in the Aſſembly. Worldly thoughts and cares do play the part of little Children, if they cannot keep the Mother from going abroad, they will cry to go along with her; and theſe, if they cannot keep you from Church, they will

will strive to go thither with you; but solemn preparation before, lays a restraint on them, gives them a discharge, to prevent and hinder their accompanying of you.

3. Be a constant, diligent, and reverent Attendant on the Publick Ordinances, and make the best improvement of them for your Soul. This is a frequenting the Royal Exchange of Christians, and would exceedingly tend to the Souls advantage. Christ's presence is most to be found in the Publick Ordinances: he walks in the midst of the golden Candlesticks: here the whole Assembly with united and concentricated Forces do besiege the Throne of Grace; and so their prayers have more power with God. Musick in Consort is the most pleasant. That is the sweetest Posie that is made of most Flowers. The prayers of many smell sweetest with God. Besides, Affections are more wrought on in publick than in private (which some great Naturalists have observed as one of Natures great Mysteries) and

and where Affections are moſt raiſed, there God uſually confers the greater bleſſing. Indeed ſometimes it falls out that Chriſtians are more dull under the publick means, which may be in Judgment, when they either put too much confidence in ſuch places, or are fallen to a loathing or ſlighting of that ſpiritual food, either becauſe they have it ſo oft, or by reaſon of ſome circumſtances in Worſhip, which they like not.

4. When you come home from the Publick, be careful to ſpend your time in Religious Exerciſes. Meditate on what you have heard, and having, like a diligent Bee, gathered abroad in the Publick Aſſembly, the ſweet of heavenly Flowers, work your Honey-comb within your own Hive. Digeſt well by private Meditation that ſpiritual meat, which was ſet before you in the Diſhes of the Publick Ordinances. Meditate alſo on the Attributes of God, the Works of God, and eſpecially the Mercies of God, that you may be ſtirred up

to

to holy rejoycings, praises, and thanksgivings, which are the most proper work of the day, which is a day of thanksgiving, and commemoration of the Mercies of God, especially of the Resurrection of Christ, and the great work of Redemption.

5. Be careful that your Servants do not prophane or mis-spend this day, as being tender of their Souls, as well as your own. *Solomon's* virtuous Woman gave a portion of holy Instructions, as well as of Food, to her Servants and Maidens; *Prov* 31.15,26.

CHAP. XXIV.

Of Holy Duties in general.

1. BEfore you go to any Duty address your self to Jesus Christ for a supply of grace, for the performance thereof. If you be to go to a new act of praying, or hearing, or receiving the Sacraments, you must eye Jesus Christ again, put forth a new act of Faith towards him, and labour

labour for new Influences, and a fresh supply of Spirit from him.

2. Do not only number your Duties, but weigh your Duties, how many; how many look only how oft they go to Duties, but never seriously how, or in what manner they perform them? and so cheat themselves everlastingly, concluding themselves to be in a state of Grace, because of their constancy in Duties, but miscarry everlastingly for want of a right manner of performing them, as out of a right spring and principle, and to a right end, and with sincerity and fervency of affection. Though the Tree bear many large and fair fruits, yet it is not much valued, unless they have a good relish. If the fruits that your Soul brings forth have not a good taste, through the sincerity and right ends thereof, or taste not of the Love of God, they will not be acceptable unto God. Let all your works be done in Love; 1 *Cor.* 16. 14.

3. Do not only perform holy duties, but love holy duties, so they will be

be more acceptable to the God of Love. An ungodly Man or Woman may often go to prayer, but they love it not; they may hear the Word, but they receive not the Truth in the love of it: But a good heart loves duties. So long as you cannot find any relish in Ordinances or private Duties, but are in an indifferency whether you perform them or no, or have your frequent intermissions of these meals, so that sometimes you take them, and sometimes you let them alone, it is a sign you are not sound within; or if you do constantly take them, if it be without an appetite, and perform holy duties, only to stop the mouth of Conscience, it s an argument your Soul is not in health. Till you find sweetness in Ordinances, the case is not well with you, as it should be, the Soul is out of frame. If once you love duties, they will be a delight and refreshment to you. All the ways of Christ are Beds of Spices and Roses, and can you walk on such, and not be requited for it with

with ſweet and fragrant ſmells? Thoſe that carry bundles of Spices from *Arabia*, have their Spirits refreſht with the ſweet Odours that breathe from them. A good Chriſtian is refreſht in duty; the Soul can ſing at her work. Love turns all pains into pleaſures. Though the Mother take a great deal of pains in tending the Child, yet ſhe finds a ſweet delight in it, becauſe of her love to it. A good Chriſtian can ſay with *David*, *O how I love thy Law! Pſal.* 119. 97. And, *I delight to do thy Will, O my God! Pſal.* 40. 8.

CHAP. XXV.

Of Prayer.

1. DO not ruſh on Prayer preſently, without ſome ſerious conſideration before. Read therefore ſome portion of Scripture before you pray. This will afford you matter of meditation, which will furniſh you with matter for Prayer; for ſo you

you may turn what you have read into Prayer. A good Heart is by one Duty quickned, and prepared for another, as the Wild Bores, by whetting their Tusks with their other Teeth, make them ſharp, and ſo every Tooth mutually ſets an edge on another. If therefore you be to read, Pray before by ſome ſhort Addreſs to God, if to Pray, read before; Yea, Pray alſo before Prayer, that God would Aſſiſt you in Prayer, and deliver you from the Evil Infirmities of your Prayer. Holy *David* Prays for his own Prayers, *Pſal* 141. 1, 2.

2. Look not upon Prayer as a task, but as a priviledge: O! what a great and glorious priviledge is it, that the pooreſt Saint may with boldneſs have acceſs to God! *Eph.* 3.18 *Rom.* 5.1,2. Is it not a Royal Priviledge to have a Key in our keeping, that opens Heaven Gates, and lets into the Preſence Chamber of the King of Glory? To ſpeak with him at any time? If you would thus look upon it, I ſhould not need to perſwade you to go to Pray-

Prayer constantly, Morning and Evening This would be in stead of a hundred Arguments, that Prayer is so High and so Royal a Priviledge, that you may thereby go boldly to the Throne of Grace, draw near to God himself, and lay your Petition in his Bosom, and plead your Cause before him, and fill your Mouth with Arguments, and Reason out your great Concernments with him, and receive his Answers.

3. Pray Earnestly. Lazy Devotion and Key-cold Prayers will never prevail. You must wrestle with God in Prayer, like Holy *Jacob*, that you may prevail. In wrestling one single Person strives with another, so the Devout Soul with God; they go to it singly, as it were Hand to Hand, and have as it were a single Combat in private. The Devout Saint loves to wrestle with God in the Closet, when no Body is present, the Door being shut, he loves not to have Spectators of it, he then comes up close to God, and gets within him, takes hold of his

his Everlasting Arms. Thus the Woman of *Canaan* Wrestled with Christ, she stands to it, though she had many Repulses from him. The Soul thus Wrestles with God, as a Child with the Father, who is much delighted and pleased, to let it get the better on him, to encourage it, and after takes it up from its Knees into his Arms, when you go to Prayer, you must set all your faculties on work, you must open and spread the Sails, open and spread forth your Affections, as wide as you can, that they may gather wind enough, to waft you over to the Land of Promise.

4. See that your Prayers be followed with Diligent and Serious Endeavours, for effecting of that which you have Prayed for, otherwise they will be Fruitless. If you pray for Knowledge, and never take pains by Reading and Study to get it, or for the Mortification of Sin, and never Labour to Subdue and Kill it, or for Reformation of your Life, and never set about the Reforming of it, your Prayers

Prayers will be to little purpoſe. It's as if a Man ſhould pray to be Cured of a Diſeaſe, and yet never uſe Phyſick, nor Dyet or Exerciſe to Cure it: Or like ſuch, as the Greek Heathen Orator ſpeaks of, who ſeeing great Hailſtones falling down on their Heads, Prayed to be ſecured from them, but would not ſtir a foot. Gods uſual way is, to give in Bleſſings to us concurring with him in the uſe of means, and he will not vary from his Ordinary Method, unleſs upon moſt ſpecial Occaſions.

5. Look after your Prayers, to ſee what becomes of them, and what returns, what Anſwer you have of them. Thus did *David*, *Pſ.* 5. 3 and 58. 8. *Habackuck* having Prayed, ſtands upon his watch, ſets himſelf on his Tower, to ſee what God would ſay to him. There are many times ſuch Diſpenſations of God towards us, which we might ſee, did Ecchoe to our Prayers, if we did well obſerve them. Do not then ſhoot out your Prayers, as Children do their Arrows, who

who ſhoot them away, and never look after them more: But rather as Archers that ſhoot them up into the Air, and ſtand ſtill waiting for their coming down again.

6. In all your Prayers, let Prayers be mixt, and have a good ſhare, and due proportion in them. Do not ſhuffle up Praeiſs into a Corner of your Prayers, do not croud nor huddle them up into a ſcant and narrow Compaſs, as moſt do, or thruſt them into the very End and Concluſion of your Prayers: But let them bear a part throughout the whole Duty.

CHAP. XXVI.

Of Deſiring the Sincere Milk of the Word.

AS a New-Born Babe deſire the Sincere Milk of the Word, that you may grow thereby. The Word is as Milk, go then to it as Children to the Breaſt, with an Appetite, but be ſure it be Milk that you deſire, and not

not Froth, Power and Virtue, not the Froth of empty words of Rhetorick, which are not to be accounted as Sermon Milk, it's plain-song always that makes the best Musick. Desire that Milk alway which is most wholsom, not that which is most luscious, and best pleases a dainty or curious Pallat.

2. Do not satisfie your self with some weak Velleities and faint wishings, or whimperings after the Breasts of the Word, but let your desires after this sincere Milk, be strong and earnest, accompanyed with Diligent Endeavours after it, and suck the Breasts well, that you may have it, desire it by the effectual fervent Prayer of Faith. This is indeed that real and spiritual sucking, which is required of Newborn Babes in Christ. The Prayer of Faith is the Mouth, or the two Lips, whereby we suck Spiritual Milk, and draw in Heavenly influences, and Divine Sweetness from the Word. *Ask and ye shall have*, *Math.*7.7,8. but then this asking must be in Faith. The Mother opens the

Breast when the Child Cryes after it. If you thirst after this Heavenly Milk of the Word, God will give it, his Spirit will Communicate sweet Inflows to your Soul; he sometimes lays Wormwood to the Breasts of Providence, to wean us from Creature-Comforts, but he would never have us wean'd from the Milk of the Word, while we are in this Life, but would have us lye continually at the Breast of the two Testaments. Children while they are in health, are almost continually Sucking, and never satisfied, but while they are at the Breast. If your Soul be in a good healthy Condition, you will not be well satisfied, but while you are lying at the Dugs of Ordinances, at these Spiritual Milk-pales, as *Job* calls the Breasts.

3. If after you have lyen long at the Breasts, waited long at the Ordinances, you find nothing come, no Inflows, no virtue, no refreshments or comfort from them, so that they seem to be dry Breasts, yet give them not over,

over, as ſome are too apt to do, thinking it in vain to wait any longer, when as the fault is in themſelves, not in the Word and Ordinances, they are full Breaſts, but theſe poor Creatures cannot act faith to draw. God may ſee cauſe ſometime to with-hold this Spiritual Milk, to withdraw his influences, and put forth no virtue or efficacy in the Word, yet do not give over waiting; continue ſtill in the diligent uſe of the means of Grace, he will pleaſe to let down this Milk in the end; what you do not find at one time, you may at another; he will at length ſmile on you in the Ordinances, and let you have Evangelical Fruitions. If you did live much by Faith, you would find theſe full Breaſts flow plentifully.

4. Think that while you are in this World, you will have need of this Milk of the Word, need of Ordinances. Therefore ſome fond Chriſtians, that think they are above Ordinances, which are only for Babes and Punies, that they are paſt the Milk

of the Word, and are grown too old to suck the breasts. I wish they were ever new-born Babes in Christ, which is to be feared they never were, tho' they conceit themselves to be tall and perfect Men and Women in Christ. I have read of one *Philinus*, that never fed of any other meat or drink all his life but only Milk. All the true Children of God, must certainly while they live here, feed on no other food but only Scripture-milk. God will not nourish our Souls by immediate influences, and communications from himself, till we come to the heavenly Land, that flows with Milk and Honey, and to sit at God's own Table at the Supper of the Lamb in the Kingdom of Glory. When the new-born Babes are grown to a perfect stature, and are perfectly wean'd from the World, which will not be till this Mortal shall have put on Immortality; then, and not till then shall we have immediate communion with God, which is the very sweet of Heaven. The Pot of Manna must continue in the

Ark

Ark of the Church, till we come to the Celeſtial *Canaan.*

5. The end of deſiring this Milk, muſt be that you may grow thereby. We are nouriſht and made to grow by the ſame things whereby we were firſt bred. The Milk by which the Infant is nouriſht, is but the blood of which it was framed in the womb, further concocted in the breaſts, and turn'd white there. So it is only the ſame Word by which we were ſpiritually begot, that doth cauſe us ſpiritually to grow: For indeed all the Ordinances, which are the Souls nouriſhment, are nothing elſe but the Word it ſelf in ſeveral forms, or the ſubject matter of the Word. The Sacrament of the Lord's Supper, which was ſpecially appointed for the Souls nouriſhment, and growth in grace, is but the Word in a more ſenſible form, or as the ſame meat otherwiſe dreſt and cookt, to make another Diſh. The Sacrament is but the Word viſibly prepared to the Eye, by an exuberance of mercy, which

was barely set forth to the Ear in Reading and Preaching, that our Eye might affect our Heart, and the whole Man might be fed with more apt and suitable congruity, by such visible signs. If you be new born, you must not satisfie your self with that, but you must further look to it, that you grow up in Christ. It is a shrowd sign, that that person is not in Christ, who is well contented with present grace, without endeavouring after growth therein. Be not like *Luther*'s Changeling, ever sucking, never thriving. Try then whether you grow in Holiness. Do you perform duties with more heart and life than formerly? Are you now, not only for personal Holiness, but Relation-Holiness?

CHAP. XXVII.

Of Reading the Word.

READ every day some portion of Scripture either out of the Old or New Testament, but especially out of

of the New: Make use of both these Breasts for your spiritual nourishment; prize both Law and Gospel; highly value and study both. The Child likes to lie sometimes at the one breast, sometimes at the other; but yet the Gospel is the better breast, and Faith loves most to lie thereat; it finds most sweetness in the Gospel Honeycomb; it gets Honey in every little Cell of it, tasts sweetness in every word or tittle of the Gospel.

2. Read the Scripture understandingly; see when you read that you understand the substance and sense, the drift and scope of the H. Ghost in that Scripture which you read, otherwise you read unprofitably. I speak now of those places of Scripture which contain either some Article of Faith, or matters of practical Godliness, such as are incumbent upon Christians, to learn to observe and practise. But as for those places that contain meer speculative and controversial matter, or hard questionable Points in Divinity, an ordinary Christian need not be cu-

rious for a distinct understanding of them.

3. When you begin to read any portion of Scripture, pray unto God, that he would enlighten you by his Spirit, that you may understand it, and read it with reverence as the Word of the most holy God; and when any thing affects you, pray to God, that he would work that particular passage on your heart before you read any further.

4. In reading take special notice of, and mark those places of Scripture, which you find most suitable and beneficial to you, and read them over oftner than others. Let your heart, like a diligent Bee, sit longest on those Flowers that will afford you most Honey; and yet if you stay thereon as long as you can, you shall never get out all the sweetness, you may afterwards return to read again and find more; and though the Soul have even laded her self, she leaves them, as the Bee her Flowers, as whole as she found them. A good serious

Christian

Christian may perhaps have read a Chapter twenty times over before, yet afterwards in the reading of it, God may discover something to him a new, so that he then gathers that thence, which he never did before, and tasts a new and fresh sweetness there.

5. Read the Scriptures with this end and intent, that you may know what God would have you to do, and what he would have you forbear, that the word of God may dwell in you richly in all Wisdom (as the Apostle speaks, *Col.* 3. 16.) *i.e.* that you may be so wise as know to apply it, to know how to use such an Example, and such a reproof. It's the Wisdom of a Tradesman to know how to use such a Tool, such an Instrument or Engin, and of a Christian to know how to use such a portion of Scripture, to remember what Christ did in such a Temptation, what *Abraham*, *David* and *Job*, did in such a Case. Look into the Word of God, as into an excellent Glass, whereby to know how

to dreſs your ſelf, Look into it, that you may ſee all your ſpots, and whatſoever is amiſs, and out of order, that you may amend and redreſs the ſame, yea, that you may behold in this Glaſs, the Glory of the Lord, and be changed into the ſame Image, as from Glory to Glory, *i. e.* into the Beauty of Holineſs, which this Glaſs is proper for, 2 *Cor.* 3.18.

CHAP. XXVIII.

Of Hearing the Word Profitably.

WHen the Word is Preached, do not ſtay at home, no not to read good Books. They are ſtrange Children, that when the Nurſe holds out the Breaſt, will cry out for the Sucking-Bottle. God is pleaſed to put forth his Spirit in the Preaching of the Word, more effectually than in the reading it. The ſame Milk is more Effectual and Nouriſhing, when it is taken warm immediately from the Breaſt, than when it hath been Milkt

Milkt out, and ſtood a while, and when it can be had, you make no uſe of the Bottle or Spoon. Though a Printed Sermon be as good, as that which is heard from the Miniſters Mouth, yet it hath not pleaſed God ordinarily to work Converſion by Printed Sermons at ſuch times, when the Word might be heard Preached. Though *Abana* and *Pharpar* had as good water as *Jordan*, yet it would not heal *Naamans* Leproſie. That Honey taſts ſweeteſt, which is ſuckt immediately out of the Comb, and much better than that which is eaten out of a Diſh, and that Word is ſweeter to the Souls Pallat, which drops immediately from the Miniſters Mouth, and came directly from his Heart thither, than that which is read out of a Book. That which comes warm from the Heart of the Preacher, is moſt likely to go to the Heart of the Hearer. That perſon which will not go to hear the word Preached, but will rather ſtay at home to Read is like a ſullen Child, that will not eat his

his Meat, unleſs he himſelf may cut it. You may expect that God will give a Bleſſing to the endeavours of his Faithful, Laborious Miniſters. We uſe to feed our Nurſes well, that our Children may fare the better.

2. Mark the Doctrine, Deſign, and Drift of the Preacher all along, that you may underſtand the Sermon, and obſerve his Method, that you may remember it. For ſo it will be the more portable for the memory.

3. Go not to hear the word with a common frame of Heart, or with the ſame end that you go to hear another kind of Diſcourſe: But go, that you may be made Holy, otherwiſe you go not to the Word, as a New-born Babe, with an Appetite to the Milk of it. You muſt come to theſe Golden Pipes, *Zach.* 4. 2. that they may empty Golden Oyl into you, or they will do you no good. *Canaan* it ſelf, that flows with Milk and Honey, would be but a Deſert, a Hony-Comb without Honey, meer Wax, if Chriſt were not there. Therefore go to the Word,

to

to find something of Christ there, to get some influences from him, and not barely to hear a Man speak, go to hear not so much that you may know more but that you may be affected more.

4. Hear the Word attentively and diligently, because it is your Life, *Deut.* 32. 46. The things spoken, do concern the Soul, and are most Momentous; how slightly and carelesly do multitudes of People hear the word Preached, as if it were a matter of small concern? Which might justly cause God to take away the word from us; when the Mother sees that the Child doth but play with the Breasts, she puts them up.

5. Labour to be affected with the word. I mean not with some elegant Expressions, or pleasing Comparisons that are brought in a Sermon to tickle the fancy of a Delicate Hearer. If these only affect you, you get no good, but suck wind rather than Nourishment. The Bee lights not on the Rose, which hath the freshest Colour, and sweetest Smell, but on the Thyme, which

which is an Herb of little beauty. A Devout Soul rests not on Truths curiously deckt with Eloquence, but upon plain naked Truths, to fetch Honey from. It likes the most saving, weighty and powerful Truths, the Spiritualness of the matter, the Holiness of Soul-Searching Doctrines, such Doctrines as beat down Lust and Corruption. But a formalist is only delighted with the History, the Elegance of Language, the quaint Notions, or the Rational Evidence of the Discourse, and so rests in the outward shell, and tasts not the Kernell. If these things only do affect you in hearing, you did never yet really tast the goodness of Sermon-Milk, or the sweetness and pretiousness of Christ in a Sermon, which if once you had tasted, how would your Heart be affected and ravisht with it? It's only the tasting of the Hony-Comb, that makes one affected with it, and to long after more.

6. Ponder upon what you hear, lay it up in your Heart, so as to retain it.

Thus

Thus did *Mary* by Chriſts ſayings, ſhe kept them all, and pondered them in her Heart, *Luke* 2. 19. The word is a Jewel, lock it up in the Cabinet of your Heart. It's pondering on the word in the Heart, that doth make it Nouriſhment to you by Digeſting of it, and turning it into the Blood and Spirits of Holineſs. This is the Squeezing of the Hony-Comb of the word into the Heart, which makes it yield abundant ſtore of refreſhing ſweetneſs. Yea, and preſſeth it ſo, that it ſlides down deep into the Heart, ſo as it is made to abide there. When the Miniſter hath laid on a healing plaiſter, Meditation binds it faſt on, makes it ſtick, and abide, which otherwiſe would rub off again preſently, without doing any good, it faſtens on our Hearts the truths which we have heard.

7. If you would profit by the word preached, then pray for the Miniſter before you go to Church. *Col* 4. 3. *Eph* 6 19. Pray to God to direct him to ſpeak a word in Seaſon to you, that might be ſuitable to your

your Condition, and work upon your Heart. I am perſwaded that one reaſon why People reap no more benefit by the word, is becauſe they do not before pray for the Miniſter, or for a Bleſſing on the word, that he ſhall preach to them. Conſider that thus praying for him, you pray for your ſelf, if the Mother have a full Breaſt, it is the benefit of the Child. St. *Auſtin* praiſed God for furniſhing his Nurſe with Milk, when he had periſhed without it. O pray to God conſtantly before you go to Church, that he would enable the Miniſter to do the work of a Spiritual Nurſe well, and then you will find that you will have matter to praiſe God for the good, that you ſhall reap after by his Church Nurſery.

8. When you come home, retire your ſelf a little, and repeat over to your ſelf, the moſt practical truths which you have heard, make Application of them to your ſelf, and preſs them home upon your own Heart. Think not how the Doctrine you have heard,

heard, doth fit others, this hinders your profiting by the word, but think how it fits your self.

CHAP. XXIX.

Of Receiving the Sacrament of the Lords Supper.

1. NEglect no opportunity of being a gueſt at this Sacred Feaſt of the Lords Supper, and take care that in all your Approaches to it, you come worthily. This would be a prime and moſt Soveraign means to your living well, which is the deſign of all the Advice that I have given you. O what Excellent and Heavenly Lives did the Primitive Chriſtians lead, while they received the Sacrament every day, or every Lords Day? They were thereby inflamed with ſuch Zeal and Holy Courage, that they were ſaid to come from the Sacrament, like Lyons breathing fire, and hence in *Cyprians* time, they had it every day, that they might be the more

more animated to lay out their Blood for Christ. This Sacrament, saith *Chrysostom*, is for the Noble Eagles that would have their thoughts on high; it helps Souls mightily to mount up with wings as Eagles, to run and not be weary, to fly swiftly through difficulties and duties, and to make them ascend up in a fiery Chariot of Love. Christians may hereby be brought unto, and preserved in a Holy Galantry of Spirit, and briskness and liveliness in well doing, and to move as in the Chariots of *Aminadab*, with nimble vigor. The Elixir of Christs Blood in the Sacrament, will make the believer full of Life and Spirits. Hereby a Christian (saith *Bernard*) is made more meek to be reproved, more patient to labour, more fervent to love, more ready to obey, and more Devout to give God thanks. In a word, your Heart by this feast of fat things, and refined Wines, will be more strengthned to the practice of all Holy Virtues, to the mastery of all Corruptions, and to the Conquest of

of all Temptations, and ſupport to go on in its work and way, without ſinking under its burthen.

2. Beſides how could you think that you live well, if you ſhould live in the neglect or omiſſion of ſo great a Duty as this of Receiving the Sacrament, which was the Requeſt and Legacy of your dying Saviour, with ſtrict Command appendant and annext thereunto, *Do this in Remembrance of me*? Would not that be a living in Rebellion againſt his Law, a ſlighting of his Body and Blood, while you have a Command to Communicate therein? Unpreparedneſs may be your Sin, but cannot be a warrantable plea for abſtaining.

3. Now that you may ſo make your Addreſſes hereunto, as to come worthily, be careful of theſe four following particulars.

1. To know and underſtand the Nature and Ends of this Feaſt.

2. To be ſuch a Perſon as the Maſter of the Feaſt would have his gueſts to be.

3. To

3. To make your ſelf ready before you come to it.

4. To behave your ſelf ſo at it, as becomes a gueſt at that Royal Banquet.

CHAP. XXX.

Of the Nature of the Sacrament of the Lords Supper.

ENdeavour to get a right underſtanding of the Nature of this Divine Myſtery, ſo as to know what you feed on there. All People love to have light when they are at a Feaſt, to ſee what they eat. If you have not the light of knowledge, ſo as to ſee what you eat in the Lords Supper, which is the great Myſtery of our Religion, you do not then diſcern the Lords Body, and ſo cannot be a worthy Receiver.

Now as for the Nature of this Holy Sacrament, conſider both the outſide, and alſo the inſide of it.

The outſide contains, 1. The Sacramental

cramental Elements, Bread and Wine 2. The Sacramental Rites or Actions.

The Sacramental Elements are Bread and Wine, which being duly Conſecrated, are plain and viſible Repreſentations, and Divine Memorials of the Body and Blood of Jeſus Chriſt: But yet they are not bare Repreſentations thereof, they are not meer ſhadowy Significations and Reſemblances: For God doth not nouriſh and feed our Souls with thin and empty Shadows, weak and languiſhing Repreſentations, or naked Emblems: And therefore we muſt further look on them as real Pledges, and Seals or Inſtruments of Conveyance of Chriſt, and the fruits of his Death, in a Myſtical manner to the Faith of his People, which comes to paſs by Virtue of our Lords Inſtitution, whereupon he that duly receives the Elements, receives the thing ſignified by them, and vail'd therein. As among Men, a pledge confirms a contract, and a Seal conveys an Eſtate, Houſe

House or Land, by Virtue of the Law of the Land: So by Virtue of Christs Institution, the Covenant of grace is by the Sacramental Elements confirm'd betwixt God and the worthy Receiver, and Jesus Christ, with all his benefits, truly exhibited and conveyed from God to the believing Communicant (though not as through a Conduit Pipe, as if they were Locally contained therein, yet) as an Estate is Conveyed from the Giver, by Wax and Seal, which is delivered by the Hand of his Messenger, or as the Possession of a House, is delivered by a Key, and of Land, by a Sod or Turf. And so when Christ saith by the Minister, Take, This is my Body or my Blood, he doth as much as say, Take these, they are to thee my Body and Blood, *i. e.* real Pledges, together with which I give thee my self, according as a Man in worldly Matters, doth by Pledges give the thing signified thereby; as if he that's about giving possession of a House, should give a Key, and say, Take it, here

here is poſſeſſion of my Houſe, or delivering an Evidence Sealed, ſhould ſay, Take this, here is my Land. And upon this account, the Cup is called by the Apoſtle, the Communion of the Blood of Chriſt, and the Bread broken the Communion of the Body of Chriſt, 1 *Cor.* 10. 16. where the Apoſtle ſignifies to us, that the Eating and Drinking of Believers in the Lords Supper, is a real Communication in his Meritorious Death, and All-ſufficient Sacrifice, and a true Participation of the Bleſſed Fruits of the Croſs. As among the *Jews*, thoſe that did eat of the Sacrifice, did partake of the Altar; *ver.* 18. that is, of the Sacrifice offered upon the Altar: So among Chriſtians, to Eat and Drink by Faith in the Lords Supper, is to be partaker of his Immaculate Sacrifice; once for all, offered up upon the Altar of the Croſs. The Covenant is as the Deed, that intitles us to all the Riches of Grace, and Regions of Glory; but the Sacrament is the Inſtrument, that doth Inveſt us therein.

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The Sacramental Actions or Rites, are on the Miniſters part, 1. The Conſecration, by Bleſſing and giving thanks. 2. Breaking and Delivering. And then on the Communicants part, the Actions or Rites are, Taking, Eating, and Drinking.

The inſide of the Sacrament, or the Spiritual thing Signified and Couched in the outward Sacrament; this is Chriſt himſelf, as offered up upon Mount *Calvary*, together with the pretious Fruits of the Croſs, which bare better Fruits to us, than all the Trees of Paradiſe did; as Olives of Peace and Reconciliation with God, Cluſters of the Grapes of *Canaan*, Righteouſneſs and Grace, Joy and Gladneſs, Life and Salvation. The Elements of the Bread and Wine, ſignifie the Body and Blood of Chriſt, with the pretious Fruits thereof, and the breaking of the Bread, ſignifies the Crucifying or Sacrificing of Chriſt; And the Delivery of the Bread and Wine, Chriſts Delivering of himſelf with his Benefits. And the Taking,

Taking, Eating, and Drinking point forth the Communicants thankful accepting, and using that pretious gift. Here's the glory and divinity of the mystery.

CHAP. XXXI.

Of the Ends of the Sacrament.

ENdeavour to understand well the Ends of this Sacrament. Now for your more clear and distinct understanding hereof, I shall premise this one thing, *viz.* That this Sacrament of the Lords Supper in the true notion of it, is a Feast, and particularly a Feast upon a Sacrifice, or a Feast upon that which was once offered up in Sacrifice to God, namely the Body and Blood of Christ, which are represented in the outward Elements of Bread and Wine. And thus it is parallel unto, or bears proportion with, the Jewish Feasts under the Law, which were made upon those things, which they had

firſt offered up in Sacrifice to God: for it was an antient cuſtom among the Jews (as alſo generally among the Heathen) to link Feaſting and Sacrificing together, and to Eat of the things which themſelves had Sacrificed, and ſo had a Communion therein. This they did to ſignifie a Fœderal or Covenanting Rite, and ſolemnity betwixt God and Them, as alſo a Covenanting League of friendſhip among themſelves, who did eat thereof. This being premiſed, you may more plainly underſtand the ends of this Sacrament, which are theſe following.

The firſt end of this Sacrament is to be nouriſhment to our inward man, or that the Divine Nature in us might thrive, The end of a Feaſt is nouriſhment. This Sacred Feaſt was inſtituted to nouriſh and feed the Soul, to ſtrengthen and increaſe its Graces. Hence it's expreſt by Eating and Drinking, 1 *Cor.* 11. 24, 25. Chriſt comes to the Soul as *Melchiſedeck* to *Abraham* with Bread and Wine.

Wine. The very Body and Blood of Chriſt, which were a Sacrifice, as they were offered up to God, in that one full and ſufficient oblation upon the Croſs are Meat and Drink for the Souls nouriſhment as they are offered unto us, and ſet before us in the Diſhes of the outward Sacrament, and ſo Chriſt Crucified is truly and really, but Spiritually and Myſtically given to us in the Lords Supper to be our Nutriment, as he was given for us in the Sacrifice and Oblation upon the Croſs, to be our propitiation and atonement: Chriſts Fleſh is Meat indeed, and his Blood Drink indeed, and do become one with us ſpiritually for our nouriſhment, as our Bodily Meat and Drink do, being turn'd into our ſubſtance, here there is a kind of Divine Coalition into the ſame Nature: hence our Saviour ſaid, He that eateth me ſhall live by me, *Joh.* 6. 57. It's ſtoried of *Artemiſia* that ſhe ſo dearly loved her Husband *Mauſolus*, that after he was dead, ſhe took the Aſhes of his Urn,

and mingled them with her Drink, and ſo intomb'd her dead Husband in her living body. A faithful Soul that is eſpouſed to Chriſt, doth this at the Sacrament, Eating and Drinking there of her crucified Saviour by a Spiritual Commeſſation, thus ſhe lives by him, and hath him as it were intomb'd in her Heart.

Therefore whenſoever you come to this Heavenly Banquet, come with this end that your Soul may receive increaſe and nouriſhment in Grace thereby, that you may have Chriſt become one with you, as your food doth whereby you thrive and grow. But yet you muſt not think to get any nouriſhment, from the out-ſide of the Sacrament, from the outward Rynd or Bark, or Skin of the Ordinance, or by feeding on the outward Elements, if you reſt there. This would be to ſcrape or lick the Diſh only, or out-ſide of the Cup, to play with the Trencher and let the Meat alone, and to go away

away whole and untouch'd from the Table.

The second end for which this Sacrament was instituted, is a solemn Commemoration of Christ and him Crucified, or the celebrating a memorial of him in the Church throughout all Ages. Publick Feasts were usually made for the perserving the memory of some great Benefactor. Now this Sacrament of the Passion is a publick Feast for the whole Church of God in all Ages; and was it not instituted for to keep a perpetual memory of the Founder of it, our dear Lord and infinite Benefactor? This will appear by his own words at the first Institution, do this in remembrance of me, *Luk.* 22. 19. *i. e.* of me as Crucified and Dying, as Saint *Paul* expressly interprets it, 1 *Cor.* 11. 26. For as oft as ye do eat this Bread, and Drink this Cup, ye do shew forth the Lords Death till he come; and therefore it was purposely ordain'd for the retaining a more special Memory of his Death and

Paſſion. For the Sacrament (as I premiſed) was a feaſt upon a Sacrifice, and ſo it was ordain'd by Chriſt more particularly and ſpecially, to commemorate that oblation of himſelf upon the Croſs for the Redemption of the World, till he come to Judgment, to eternize the memory of his great and infinite love and goodneſs in dying for us, and to tranſmit it to all ſucceeding Ages and Generations. The Lord hath ſo done this marvellous work, that it ought to be had in everlaſting remembrance.

Therefore in all your addreſſes to this Sacrament of the Paſſion, come for this end, to keep in a thankful and affectionate memory the great and infinite ſufferings of Chriſt for our Sins. Remember his Death and Paſſion through the whole Sacramental Action, and that with the moſt enlarged and enraviſht affections and meltings of Heart, and the immortal hatred of thoſe ſins that put him upon dying for us, and the ſhedding of

His

His moſt precious blood, one drop whereof is of more value than a Mountain of Pearl as big as the whole Earth.

The third End of the Lords Supper is a ſolemn renewing of the Baptiſmal Covenant. The Feaſts anciently made upon Sacrifices were generally uſed (as I obſerved before) to ſignifie thereby a Covenanting with God. Therefore this Supper of the Lord being in the true notion of it (as I ſaid) a feaſt upon the bloody Sacrifice offered by Chriſt upon the Croſs for us, it doth clearly inſinuate to us, that it was appointed to be a mutual ſtipulation or covenanting betwixt God and his Communicants, hence Chriſt ſaid concerning the Cup, This is the New Teſtament or Covenant in my Blood *i. e.* the Rite or Solemnity of the New Covenant (to declare and ſignifie the conſent of parties thereunto, and reſolution to perform the duties of it) inſinuating thereby, that as the Legal Sacrifices on which the

People did eat were as Rites of an old ſuperannuated Covenant, ſo was this Sacrament a Rite of a New Covenant, by uſing whereof we do teſtifie our engagements to perform it, as God doth his for making us partakers of all the Bleſſings couched in it. So that this Sacrament on Gods part doth ſignifie a ſolemn delivery of Jeſus Chriſt, his pretious Body and Blood, together with remiſſion of ſins (for which that bleſſed Body was broken and torn, and that Blood ſpilt) and all other fruits of his Death. And on our part it ſignifies a free acceptance thereof, and a hearty delivery of our ſelves up to the intire obedience of him, as we ingaged in the New Covenant to do: ſo that conſequently one great End of this Sacrament is to be a pledge of our happy participation of the Body and Blood of Chriſt, with remiſſion of Sins, Juſtification, Adoption and Title to the Regions of Bliſs, and all other the ineſtimable benefits thereof. Hence it's called

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the Communion of the Body and Blood of Christ, 1 *Cor.* 10. 16. where the Apostle doth plainly declare that the Sacramental Bread and Cup are assured pledges of our Communion with the Body and Blood of Christ: *i. e.* of the Communication thereof to us if duely received.

Therefore in all your Addresses to the Lords Table, go with this scope and End, that you may have a part and portion in Christs Body and Blood, remission of sins and reconciliation thereby, with all other merits of the Blood of the Cross, which God hath Covenanted to make over to you. And go also with this intent that you may renew the ingagement, and declare that you will stand to the terms of the Baptismal Covenant, that you will keep firm and constant to that holy League, and stand out in a holy War against all the Enemies of Christ, and never revolt or go to the Enemies quarters; but as a faithful confederate with him, will alway fight under his Ban-

ner, againſt the World, the Fleſh and the Devil, and continue to be on Chriſts ſide, or of his Religion to your lifes end.

The fourth End of this Sacrament is to be a pledge and improvement of that love, unity and concord that ought to be among Chriſtians. Thoſe that did feaſt upon the Sacrifices antiently (as I before hinted) did uſe to enter into a Covenant of friendſhip among themſelves as well as betwixt God and Them. And it hath been an univerſal cuſtom, throughout the World to make Covenants or Leagues of Friendſhip by Eating and Drinking together. This bleſſed Supper of the Lord is really and truly a publick Love-feaſt, and was deſigned by our Saviour for this end, the promoting Love and Union among all his People, and to ſhew that they ſhould all cleave together in one Spirit, as they have all been partakers of one Bread, 1 *Cor.* 10. 17. If then it was a Love-feaſt and the feaſt ſtill remain, let not the love be excommunicated.

CHAP.

CHAP. XXXII.

Of Habitual Qualifications of the Communicants.

BEfore you make Addreſſes to this Heavenly Banquet, ſee that you be habitually ſuch a perſon as the Maſter of the Feaſt our Lord Jeſus Chriſt would have his gueſts to be. Therefore you muſt ſet ſome portion of time apart, before the Feaſt Day, to examin your ſelf, whether you be ſuch a perſon or no, *i. e.* whether you be a Real and Serious Chriſtian, one that is truly, and in good earneſt Godly. When the King ſaw one amongſt his Gueſts, that had not on a Wedding Garment, that was not Veſted with the Robes of Chriſts Righteouſneſs for Juſtification, nor of Inherent Righteouſneſs for Sanctification, he commanded to take him, and bind him Hand and Foot, and to caſt him into utter Darkneſs, *Math.* 22. 13. The Wrath of God will be up

up against such unworthy Guests, as the King's was against *Haman*, at the Banquet of Wine, and will give Sentence against them accordingly. The *Indians*, when they first came into these *Northern* Countreys, thought Roses had been Fire. Surely the Rose of *Sharon* will be really a Consuming Fire, a devouring Flame to unworthy Communicants. He that Eats and Drinks unworthily, Eats and Drinks his own Damnation. 1 *Cor.* 11. 29. it's as if the Apostle should say, he swallows Damnation; and this is more than to swallow down Flames here in the World. It would be well for such, if this Sacrament proved only an empty Feast to them, but it proves mortal Poyson, and like Poyson taken in Wine, works with the fiercest Violence. If you be an unworthy Guest at the Lords Table, you will be guilty of the Body and blood of the Lord, 1 *Cor.* 11. 27. your Soul will be diepred in Blood. I mention not this to dishearten you from going to that Bles-

Bleſſed Feaſt (for you ought to go) but to perſuade you to go as a worthy Gueſt, that your going may be for your Everlaſting Comfort, and not for your Confuſion.

CHAP. XXXIII.

Of Actual Qualifications.

MAke your ſelf actually ready to come to this great Solemnity, this Holy Sacrament of the Lords Supper. It's not enough that you be habitually, unleſs you be actually prepared. If you were invited to a Feaſt by ſome great Perſon, you would not ſatisfie your ſelf to go in your ordinary Dreſs, though it were neat and handſom, but you would put your ſelf to ſome more than ordinary pains to ſpruce and trim up your ſelf, ſo as not to have a Hair amiſs. And ought you not to be more careful to Beautifie, Deck and Trim up your Soul afreſh, by Special and more than Ordinary Devotions and Actions of Piety, before

before you come to this High and Majestick Solemnity, this Tremendous Mystery? as *Chrysostom* calls it. Before Meat, it's good to use some Exercise (as Physicians say) to stir up the Natural Heat, for to promote Digestion: And so before this Spiritual Feast, it's good to Exercise our Souls, for the stirring up our Spiritual Appetite thereunto, for the warming, heating and quickning of all those Graces and Affections that are necessary for a worthy Communicant, which are, Faith, Repentance, Hungring Desires, Love to God and our Neighbour, Joy, Thankfulness, and Resolutions of New Obedience. You must not only have the habit of these Graces, but they must be made ready, new scoured and prepared, so as they may work more kindly at the Sacrament; there must be a tuning of the Viol, and a winding up of the Strings, the several Faculties of the Soul. Now you must rally up all your Affections, all the Forces of your Soul, and get them all in a ready

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dy Frame, and due Posture, for exercising themselves at this Sacred Solemnity. You must premeditate before you go, of all the work that you are to do at the Sacrament, and so thereby fit your self for the better doing of it, when you come there.

CHAP. XXXIV.

Of Suitable Behaviour at the Table of the Lord.

BE careful so to behave your self at this Divine Feast, as becomes one of the Lords Guests. It's not sufficient to get your Heart into a Devout Frame, before you Approach to this Table of the Lord, but it is requisite also, that it be kept up in a Holy Tune, in a right Disposition and suitable Deportment, during the whole Solemnity. It's not enough to Trim up ones self to go to the Table of some Noble Person, but there must be also a becoming Behaviour there, lest Offence be given by any

any undecencies. And therefore that your Demeanour here may be proper and becoming, I ſhall inſtruct you how, and in what particular Seaſons or Paſſages of the Adminiſtration, your Sacramental Graces reſpectively are to be exerciſed. I hinted to you in the former Chapter, which are thoſe Graces that are moſt proper to be exerciſed at the Sacrament, and ſhall now ſhew you in what Order and Method, and in what ſeaſon they are aptly and pertinently to be acted there.

When you are called up by the Miniſter to draw near to the Table of Bleſſing, think you hear Chriſt himſelf by his Miniſter calling you up, and bidding you welcom. And then Exerciſe Humble Thankfulneſs and Joy, together with hungring deſires, and let your Heart ſay: Lord, what am I, that thou ſhouldſt ſo far condeſcend, as to invite me a poor Worm, thy worthleſs Hand-maid to thy Royal Table? And to admit ſuch a wretched Creature to the Banquet of Spiced Wine, who have deſerved no-

nothing but Gall and Vinegar to Drink? My Soul therefore doth Magnifie the Lord, and my Spirit rejoyceth in God my Saviour, for he hath regarded the Lowlineſs of his Hand-Maid, from henceforth all the powers of my Soul ſhall call thee Bleſſed. Lord haſt thou now called me into thy Banquetting-Houſe? I do promiſe here, that while the King ſitteth at the Table (and I there with him) my Spicknard ſhall ſend forth the ſmell thereof. My Faith, Deſires, Love and Thankfulneſs: Yea, all my Graces ſhall ſend forth a ſweet and holy Perfume to pleaſe him. O that the ſame Love that hath prepared a Table for me, and now called me to it, would prepare me for it, and refreſh my Soul with Love and Sweetneſs there!

At the Miniſters reciting the words of Inſtitution, Separating and Bleſſing of the Bread and Wine, whereby they are Conſecrated; Exerciſe Faith and Thankfulneſs, and fer-

fervent Desires to God the Father, and say, Lord, out of thine infinite Love, thou didst separate and set apart the Lord Jesus from all Eternity, and appointed him for our Redeemer, and didst bless him with the Spirit above measure, making him the rich Treasury, and common Stock of Grace, a Fountain over-flowing, to the supply of all Believers: Let him not be to me a lockt Treasure, or a Fountain Sealed up, but Bless and Sanctifie these Creatures of Bread and Wine to me, that they may be the Body and Blood of Christ in effect to me, for my Attonement, Peace and Propitiation, and pardon of all my Sins, and convey Spiritual Life, Nourishment and Comfort to me abundantly. O let my Soul be steept in sweetness; and let the Rock pour out Oyl into me, even the Oyl of Grace, and of Joy and Gladness also.

When you look upon the Bread and Wine after Consecration, Exercise

ercise Faith to discern the Lords Body; and look now upon them not as common Bread and Wine, but as Sacramental Representations, Spiritually Exhibiting the Body and Blood of Christ, look by Faith beyond these outward Elements and say; Lord, thou dost here send me a covered Dish of Royal Cheer from Heaven, from thine own Table, as to a Beloved Friend, or Dear Child: Teach me to take off the outward Cover, and to see plainly and clearly the rare Delicates that are laid in it. Let me so imploy my outward Senses, in minding the out-side of the Sacrament, so as to raise my Spiritual Senses, to see and discern the inside thereof, and the Glorious Mysteries couched in it. And here exercise further longing desires after those vailed Mysteries, and say, As the Heart pants after the Water-Brooks, so panteth my Soul after thee O God, my Soul is athirst for God, yea, even for the Living God.

When

When you ſee the Bread broken and the Wine poured out, then you ſee the lively Spectacle of a Dying Saviour. Let then Repentance be renewed, Faith, Love and Reſolutions, for New Obedience, and Holy Deſires alſo Acted and Elevated in the Soul. Repreſent now to your ſelf in this Myſtery, what our Lord Jeſus endured when he hung upon his painful Bed of Sorrows the Croſs, and ſay to your ſelf, canſt thou look upon a broken Saviour, without a broken Heart? Upon a bleeding Chriſt, without a bleeding Soul? Upon a pierced Jeſus, without a Heart pierced thorow with Godly ſorrow, for thy Sins that pierced him? Doth not every Orifice made by the Nayls, the Thorns, and the Spear in that pretious tormented and pained Body, and every drop of Blood that iſſued thence, call aloud to thee for Repentance of thoſe Sins that cauſed theſe Torments? I do therefore here Vow and

and Covenant to take a revenge upon my Sins, and give them their mortal wound, and cauſe them to bleed to Death, uſing them, as they uſed my Dear Lord and Saviour. O what Streams of matchleſs Love were theſe, that flowed from a Dying Saviour, laying down his Life for me; and do not theſe call for ſtreamings of Love back again from my Breaſt towards him? O that my Soul may be ſprinkled with that Blood, which iſſued from that Fountain of infinite Love! O that it may be Bathed in that Bleſſed Bath, ſet open for Sin and for Uncleanneſs! Whom have I in Heaven but thee, and there's none upon Earth that I can deſire beſides thee, my bleeding Saviour.

When the Miniſter comes and delivers to you the Bread or Wine, look on him as doing it in Chriſts Name, and here ſtir up Faith and Love to God. Think with admiring Love, how God in Chriſt delivers up himſelf in Covenant to you,

you, offering to be your God, your Reconciled Father and Redeemer: And believe with Joy and Thankfulneſs, that you hear Chriſt by the Miniſter ſaying to your Faith, Take my Body and Blood all the Riches of that Covenant, which was Sealed with my Blood, all the Bleſſings coucht in that Bleſſed Charter of the Goſpel.

When you take theſe at the Miniſters hands, then let the Hand of Faith ſtretch forth it ſelf, to reach God, and ſtir up your ſelf to take hold on him, and put forth intire Reſolutions of New Obedience, and ſay, Lord, by taking this, I do Covenant with thee, that I take thee with my whole Heart, to be my Lord, to be ruled and governed as well as ſaved by thee, and I do here ſeriouſly devote my ſelf, both Body and Soul to the intire Obedience of thee.

When you are eating the Bread, then lift up your Heart by Faith to God and ſay; I believe, Lord, that

that thy fleſh is meat indeed; thou that didſt Dye for me, art the Bread of Life, that ſhall nouriſh my Soul to eternal Life. My Soul ſhall be ſatisfied as with marrow and fatneſs, and my Mouth ſhall praiſe thee with joyful Lips. And here by eating this Bread, I do Covenant with thee, to be thy Servant and Obedient Child for ever.

And when you are drinking of the Wine, or immediately upon it, ſay, Lord, thy Blood is Drink indeed. O that my Soul may taſt the refreſhings of this Heavenly Wine! O ſtay me with Flagons, Comfort me with thy Love, which is better than Wine. I believe that thy Blood was ſhed for the Remiſſion of Sins, O that I may be waſht from all mine in that Holy Laver! And that I may hear the ſoft Voice of thy Spirit whiſpering to my Soul, Daughter be of good Cheer, thy Sins be forgiven thee. Bleſs the Lord, O my Soul, and that is within me bleſs his

his Holy Name, who forgiveth all thine Iniquities, and healeth all thy Diſeaſes.

When you look upon the Communicants receiving with you, exerciſe Love to the Saints, and ſay, where the Carcaſs is, where the Crucified Body of my Saviour is, thither will the believing Eagles be gathered together, and ſhall not I be joyned in love with all that Heavenly Flock, and Holy Society? Theſe Eagles do all feed on Blood, the Blood of a Crucified Chriſt, and hath not this a Cementing Virtue to unite Affections? Theſe are the Friends of the Bride groom, and ſhall not I make them my Friends? Shall not the Beloved of my Saviour, be the Beloved Ones of my Soul?

CHAP.

CHAP. XXXV.

What is to be done after the Administration is ended.

WHEN the solemnity is over; go home with a glad heart, and a chearful Spirit, and say to your self: what, did *Haman* go from *Esthers* Banquet of Wine, with a glad Heart, glorying in the honour of his being there? And shall not I much more rejoyce and glory, who have been in the Spouses banqueting House, where his Banner over me was love; and have been royally entertain'd by the King of Saints with the choicest delicates of Heaven!

When you are come home retire your self into privacy for a little time, and ask your self what your demeanour was at the Lords Table, and what happy fruit you have found of your being there. What meltings, or softnings of Heart? What

glimpſes of Love? What cheriſhing Beams of the Spirit? What ſtrength, vigor and livelineſs of Soul? What ſecret ſpringings and elevations of Spirit? What ſpiritual quicknings and refreſhings have you had at that Feaſt of Fat Things and refined Wines? And according as you find it with your Heart upon this ſhort tryal, ſo do you anſwerably make your addreſſes unto God. If you have found the efficacy of the Ordinance, and ſweet ſatisfaction there, bleſs God for it, and ſing glory to God in the higheſt, and pray earneſtly to him, that it may abide upon your Soul, but if you find no Divine reliſhes, no drops of ſweetneſs, but are come away with an earthy and droſſy Soul, then humble your ſelf before God, and labour to find out the Sin that was the obſtruction, and remove it.

3. Be watchful afterwards, leſt the World or any trifling occaſions damp thoſe influences, which you found at the Sacrament. All perſons

sons are most careful of themselves after they come out of a hot Bath, lest they should take cold. When you have been at this Spiritual Bath of the Sacrament, be exceeding careful that cold get not into the Heart, that those affections that were warmed and heated there, be not cooled again. Let not those sweet gales of Devotion, that did blow within you, at the Lords Table, be presently driven away with a counterblast from Satan or the World. Satan will now be most ready to Way-lay you, for to rob you of your Jewels, these pretious Love-tokens of Peace, and Joy, and holy Vigour, which you received from your blessed Lord at his Table, and therefore you have more need after you have been there to look well about you, and to walk more circumspectly, and to live more orderly. A disorderly Diet after Physick received will do more hurt than before. Live ever after as one that hath been at the Table of the Lord, then shall you at the

end of your life be welcomed to the Supper of the Lamb, in the Kingdom of Glory, and the Cloath never drawn to all Eternity.

The Conclusion.

I Have now drawn out to you the Lineaments of practical Religion (the chief Lines and Features of Godliness) which consists mainly in believing in, and devoting your self to God the Father, Son, and Holy Ghost, in living by Faith, in holiness of Heart and Life, in Love to God, in walking before God and in universal obedience to him, strictly and circumspectly, as also in Mortification, Repentance, prailing of God and delighting in him, Humility, Meekness, Love and Charity, exercising Grace in all Conditions and Relations, well spending of your time, especially on the Lords day, and waiting upon God in the Holy Ordinances of Prayer, Word and Sacraments. It's now your duty not only

only to view theſe lines, but to draw out the ſame in your practice, and to mould your ſelf into the like form. I have endeavoured to anoint your right ear with wholeſome advice, ſee that it be your care to get your right foot anointed with the Oil of Grace, that you may ſmoothly and chearfully walk in the way here Chaulkt out before you, till you come to the Land of Glory.

FINIS.

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